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MING-KWONG, CITY OF THE MORNING LIGHT

By MARY NINDE GAMEWELL.

The United Foreign Mission Study Course.

CHAPTERS ONE AND TWO.—THE LAND OF THE SHADOW OF DEATH,—GOOD TIDINGS.

(With Additional Material)

By Mrs. J. P. White, Cedarville, Ohio.

IN the cycle of the United Mission Study Course, we have come again to China. In this great land where dwells one fourth of the human race profound changes have taken place since we last studied about it. Even as we begin this study we find China in the throes of a civil war. The newspapers report from time to time, the movements of the armies, the defeats and the victories. Our interest is quickened, because one of the leading figures, General Feng a Christian, has had such a wonderful experience, in bringing the Christian message to his soldiers. China needs our prayers. General Feng needs our prayers, that he may not bring reproach on the cause of Christ.

Our text-book, Ming-Kwong is different from any we have had before. It takes up one mission station, at the very beginning of its history and traces the development and growth of the Christian enterprise in that town. It is written in story form and runs along in a charmingly familiar style. Although it is written in the form of fiction the author vouches for every incident. Every thing recorded happened, in some station in China. Every word put into the mouths of her characters, was at some time spoken by some missionary on the field.

Because of its style, Ming-Kwong will be difficult to follow as a study book. We are therefore supplementing this text-book with material from *China's Challenge to Christianity, China's Real Revolution, Torchbearers in China* and other recent publications.

In our study of outside material, which is so abundant, let us not become so interested in political and educational changes, that we shall lose sight of the vital Christian progress. Ming-Kwong has a warm spiritual tone, and its characters are men and women of the "burning heart", who believe that only through Christ can China realize her best life.

CHINA YESTERDAY AND TODAY

Who understands China? Dr. Arthur Smith, who spent a lifetime in that land, says that he has met but two classes of people who confidently assert "We know China:" They are the newspaper men and the globe-trotters. He himself confesses that after years of mingling with them, he finds himself unable to explain many Chinese characteristics. He says: "No single individual, whatever the extent of his knowledge, could by any possibility, know the whole truth about the Chinese."

If the Chinese of yesterday were a mystery, the Chinese of today are a surprise. Among the many volumes which we have been reading in order to find out the truth about the Chinese, we find all recent publications, stressing revolutions, changes, the new day, the new civilization, improvements, reforms, new education, new woman, transformation, new life currents, and a new China.

Undoubtedly there *is* a new China. Yet the old China still exists. Back from the coast and away from the highways of traffic old China is living much the same as in former centuries. For months and even years after the Republic was established many in the interior villages were unconscious that any change in government had taken place. A recent secular paper made the statement, just this week, that in the central and Western parts of China, many of the people did not know that a civil war was in progress. In our study, it will be necessary for us to keep in mind, constantly, that there is an old China as well as a new China today.

CHINESE CHILDREN'S CHOIR, ORIENTAL HOME, SAN FRANCISCO, CALIF.

Of their mighty past, the Chinese love to speak. When Western nations were in a backward state of civilization and when America was unknown, the Chinese enjoyed a comparatively high state of civilization. They claim that no contempory state was a match to theirs. Great statesmen administered the government of their empire; poets wrote verse that is today attracting the attention of the West; craftsmen produced beautiful pieces of handiwork;

and men of genius blazed a trail for the inventors of other lands.

The great wall symbolized the self-satisfaction of the Chinese but it also served a purpose as a defense against the savage hordes of the north and west. This wall is one of the great engineering feats of history and represents the labor of thousands of people, covering a long period of years.

The Chinese are proud of their manners and forms. Great stress has been placed on etiquette. No doubt, the Chinese are, as they themselves believe, the most courteous people in the world. These race habits are founded on the teachings of Confucius, who was a teacher of morals rather than religion.

China was for centuries an exclusive nation. Finally, she opened her doors, to the neighbors of the West. She experienced a rude shock, for hardly had she expressed a willingness to be friendly, until European nations began to try to rob her of her territory. These wrongs linger in her mind today. The injustice of the Opium War of 1838-42 still rankles in her memory.

Since China has attempted to adopt Western ideas many changes have taken place in the larger cities and the coast regions. Take Tientsin, for example. In 1898 this was a walled city. The highway leading into it was a rough dirt road, on either side of which were ponds of stagnant water. Inside the city, the narrow streets, were strewn with heaps of rubbish, which gave forth offensive odors. No suggestion of foreign architecture was to be found.

Ten years later in 1908, a beautiful macadamized road had replaced the dirt road. The old wall was torn down and on its site was built a boulevard which encircled the city. Out from the center of population, had been built a university with modern equipment. In ten years this city had acquired, a railroad, tramcars, macadam roads, boulevards, parks, telephones, Westernized buildings, a university and a thousand new ideas about government, education, social systems and international relations.

Other cities have experienced similar changes. Walls are demolished, new streets are made straight, defying the superstition, of making crooked streets, where spirits were sure to lose themselves; the wheel-barrow has given place to the pneumatic-tired ricksha for the narrower streets, and to automobiles, for the wide streets. Modern factories in the great cities are putting out scores of products that China had never heard of fifty years ago. And in all the larger centers, there are daily newspapers, moving pictures, playgrounds, athletic fields, hospitals, dentists, electric light plants, labor unions and cigarette stores, the radio and the airplane. New, all of them new to China.

Most of these changes that we have mentioned are external. There are other changes which are more significant. The whole world is looking with interest upon the Republic of China. There have been many handicaps in this experiment, the greatest of which is a divided country. It is too soon to pass judgment on the new government. There can be no doubt that there are many men of high character who are willing to give their lives that the Republic of China may succeed.

There are evidences of unity in some lines. For example, a national educational board was appointed several years ago. It is composed of men from the North and men from the South. Regardless of political divisions these men have never failed to hold regular meetings in trying to work out a program for an educational system for China.

The new alphabet, and the new literature, which will put education within easy reach of the common people are already working a mighty revolution. The status of women is changing in the cities. Hundreds of girls have been educated in Christian schools, and also in government schools. These girls have demonstrated their ability along many lines. And having shown their ability, they are beginning to receive proper recognition from men. Dangers lie along the pathway of the "new woman" but also glorious opportunities lie before her, if her talents are but used aright.

There is a great ferment in the minds of the young leaders of China, They are listening to every voice from the West. They are confused and bewildered in their effort to know the truth. Some of them, have found the truth as it is in Christ, and they are advocating the teachings of Christ as a solution for the vexing problems which confront the New Republic.

TWO PIONEERS—MORRISON AND PARKER

Modern Chinese missions had their beginning when Robert Morrison landed in Canton. We think of his great courage as he set forth on his errand of love. He was alone as far as Christian companionship was concerned, but there were others of his countrymen who had gone to China for purposes of business and in diplomatic service. A good many Englishmen were there also . The East India company which had been carrying on trade in China for years opposed missionaries and missionary work and when Morrison applied for passage on one of their ships he was refused. Coming to the United States he applied to an American merchant for a ticket to China. The man agreed to grant his request but he spoke with a "sardonic grin and an air of suppressed ridicule." "So, Mr. Morrison" he said, "you really expect that you will make an impression on the idolatry of the Chinese Empire?" "No sir", replied the brave young man "I do not; but I expect God will."

After a stormy voyage of 10,000 miles around Cape Horn, and across the Pacific, Morrison's ship cast anchor in a Chinese harbor. What lonliness he must have felt as he gazed out upon the myriads of people, who thronged the banks and filled the house boats anchored along the shores. Added to lonliness was the consciousness that no welcome awaited him. The most of his fellow Englishmen opposed his coming; the Chinese Government threatened with death any one who would teach a foreigner the Chinese tongue. However when he landed, he found that the American Consul was friendly, and a few of the Englishmen, and two Chinese were brave enough to agree to teach him the language.

Years before, Morrison had found in the British Museum, a Chinese translation of a part of the New Testament. He also found in England a Chinaman who unfolded to him the mysterious book. For months the man of the East and the man from the West labored together, copying the manuscript, (which probably had been written by an early Catholic missionary,) until Morrison in some measure grasped the meaning of the strange characters. With this start and "with patience that refused to be conquered and diligence that never tired" Morrison made rapid progress in the translation of the Scriptures. The work was carried on under unfavorable conditions. His dwelling was dark and unsanitary, his food unpalatable, and his health uncertain.

The hate of the Government drove Morrison out of Canton to Macao which was Portugese territory. Neither was he safe here, for the Roman Catholics, who were already established in work persecuted the Protestant missionary. Not everything was dark, however, for here he met and married his "beloved Mary" the daughter of an Irish gentleman who resided on the island of Macao. This woman proved to him a great comfort and helper in his subsequent years of service.

Two years later, a great surprise came when the East India company which had been so hostile offered Morrison, a position as chief translator. This new work with its added benefits made possible the continuation of his work. The Emperor of China was growing more suspicious and hostile and he de-

DR. ROBERT MORRISON
The Pioneer Missionary to China, with his Chinese assistants translating the Bible into Chinese over one hundred years ago.

creed that any one printing a Christian book should have his head cut off. How Morrison succeeded in evading the officers is a mystery. But God's watchcare was over him and his assistants and God's will for the Chinese was done in spite of the Emperor. By 1810 Morrison had translated and secretly printed on a native press the Book of Acts. By 1813, the New Testament was published and by 1822 the entire Bible. Most of the Scriptures were distributed among Chinese who lived outside of China, but many copies were sold secretly on the mainland. In strange and astonishing ways, these books were carried even to the heart of China where no white man had ever gone. The work could not have been completed without the timely aid of the British and Foreign Bible Society, that grand old organization which has been the handmaiden of every missionary society.

In addition to the translation of the Bible, Morrison rendered a great service to his successors, in the preparation of a grammar and a dictionary. To be sure these earliest efforts to make the Chinese tongue speak the language of Christianity were not wholly satisfactory. Many changes were found necessary in later years, in order to make the meaning clear. Other translations have been made, but none represent the toil and sacrifice that Morrision's first translation does.

Forbidden to preach openly, Morrison was compelled to do all his teaching behind closed doors. After seven years of labor he baptized his first convert. When he died after twenty-seven years of service, he had only twelve converts, but he considered these the first fruits of a great ingathering. Who could doubt that after such seed sowing there would some day be a great harvest? A friend of his made the prophecy at the time, he believed that by the end of the century, there would be one thousand Christians. When a century had passed there was not simply one thousand but there were *two hundred thousand Christians in China.*

Two months after the death of Morrison the first American medical missionary to China, Dr. Peter Parker, landed in Canton. At once he opened a free hospital outside the city walls. The foreigners considered this a doubtful experiment, and the Chinese looked upon it with suspicion. We cannot blame them. How could they understand the motives of this young man from the West? Surely few people either white or yellow, are even today, engaging in arduous tasks without expecting to receive some personal benefits. The idea of unselfish service has not even yet penetrated the whole mind of the Christian Church, to say nothing of the heathen mind.

Some understood, and helped. There was a noble Chinaman, Mr. Howqua who, when he understood what Parker was aiming to do, gave assistance. For twenty years he provided a hospital building free of rent. Mr. Olyphant an American merchant gave sums of money for the work and secured gifts from others. So great did the interest of this man become, that for many subsequent years, he gave free passage to missionaries on his ships.

Soon Parker's experiment proved successful. The Key for the opening of China had been found. Suffering humanity responded. Multitudes of sick folk flocked to the hospital, Eyes that had been blinded by cataract were made to see, chronic diseases were healed. In surgical cases the people showed utmost confidence in the young physician. The fame of Dr. Parker spread far and wide.

Prejudice and misunderstanding began to pass away and hatred toward the foreigners abated. God used the lancet in the hands of the consecrated doctor to open up China to the messengers of the Cross. The hospital founded by Parker, now called the Canton Christian Hospital, still ministers to suffering humanity and still points men and women to the Great Physician.

Dr. Parker was forced to leave China, in 1840 on account of war. While at home he was married. How commonplace this sounds! But it was far from commonplace. That wedding was unusual. The bride was to be the first woman missionary to China. When Dr. Parker and his wife arrived in Canton, the merchant Houqua sent to inquire if the lady meant to remain or if she had just come on a visit. In case she had come to reside there, he suggested that some precautions must be taken to prevent riot, when she went out on the streets. Mrs. Parker sent word to the merchant that she had no intention of going out of her own house. What faith and courage must this young woman have had, to carry her through those long lonely days of isolation and lonliness.

Harriet Parker, as well as her husband, made a pathway to the hearts of Chinese women and how many have followed in her train!

RURAL CHINA

"China is dominatingly overwhelmingly rural. Out of a population estimated at four hundred millions, not over twelve percent live in communities having a population of ten thousand or more. It is probably conservative to state that three-fourths of the population are farmers", so says Mr. K. L. Butterfield in the *International Review of Missions.*

Dr Arthur H. Smith in his book "Village Life in China" emphasizes the fact that the majority of China's millions live in villages. He says. "The traveler in the Chinese Empire may start from some seaport, as Tientsin and journey for several months together in the same general direction before reaching its frontiers on the other side. In the course of such a tour, he will be impressed as only one who has ocular evidence can be impressed with the inconceivably great number of Chinese altogether outside the great centers of urban population. Contrary to the current notions of Westerners, the number of great cities is not, relatively to the whole population, anything like so large in China as in Western lands. Many of the district cities, capitols of divisions, analogous to what we call counties are merely large villages with a wall and with government bureaus, called "yamens."

This stupendous fact challenges the Christian Church of today. For the most part we have been studying the *changing* Chinese in the great cities. No study of China is true that does not take into account the great majority of the population scattered throughout the country.

Ocassionally, in some districts farmers have their separate homes on their own little tracts of land, but the general rule is that farmers live in villages for protection, therefore "village life in China is the typical Chinese life." In some respects customs have remained unchanged for generations, and the villages of today are almost the same as the villages of earlier centuries.

The village home with its courtyard, has been built exactly like grandfather's and great-grandfather's. Indoors are the primitive kitchen range and cooking vessels, the windowless outer walls, and the simple furniture. The manner of life is much the same. The farmer feeds his family largely from the produce of his own land. In the north he raises wheat, corn and millet; in the south, rice. The home is supplied with a "root-house" where are stored, carrots, turnips, sweet potatoes and cabbage for winter consumption. Chickens, ducks and pigs are raised for family use.

In their years of experience the farmers have worked out many valuable plans. For centuries they have used systems of fertilization, irrigation and crop rotation, which are well understood, now by our modern farmers, to be scientifically sound.

The family system and the Confucian social habits prevail. Life runs along in the same grooves that it has for centuries and the older folks are ready to repeat with satisfaction "as it was in the beginning is now and ever shall be."

No people in the world are more industrious and frugal than the villagers of China. Their days are filled with incessant toil, yet they have their periods of pleasure. Market day is a great day for all. Every one who has anything to sell brings it, and every one who wishes to make a purchase comes with his string of cash. The peddler with beads, thread, foreign cloth and trinkets cries his wares in the market place.

There are numerous holidays, and festivals to break the monotony of the daily toil. At such times plays are given and general festivities enjoyed.

Temple Fairs hold an imporant place in the village calendar. Temples are located in larger towns and each temple has a special annual holiday, when a fair is held. Crowds from the surrounding villages including the women and girls, throng the streets. The theater has an attractive program, and at the present a "movie" is an added feature of entertainment. Incidentally there are temple services. The devotees purchase great quantities of incense to be burned, and in so doing feel that they have performed their religious duty.

These great crowds always welcome a

EXAMINATION DAY IN A CHRISTIAN COLLEGE

speaker and there is usually some one to satisfy this desire. In recent years, since the establishment of the Republic, student bands have taken advantage of these ready-made audiences for spreading their propaganda. To the unlettered farmer folk students have explained, democracy, the duties of a citizen, the need of education, the need for the liberation of women, sanitation and China's foreign problems. That these sentiments were really understood and appreciated, was evident in the 1919 boycott. When the students decided on the boycott of Japanese goods, in order to protest against Japan's policy in China, they went not only to the cities but out to the villages, and especially to the fairs. Here they found sympathetic hearers, and they spoke so convincingly, that the people were willing to do without Japanese goods, even though it meant doing without many little things which they loved and to which they were accustomed.

Missionary workers take advantage of the temple fairs, for sowing the Gospel seed. A large tent will be put up in a favorable location and all day services will be held. The missionary in charge will have several speakers from distant stations, to assist. A special service for women will be conducted simultaneously in a separate tent. Many of these meetings bear rich and abundant fruitage.

When the fair is over the people turn their faces homeward and take up their difficult, monotonous tasks with surprising cheerfulness. It must be remembered that these villagers are the illiterates of China. Practically all of them are without any education whatever. They have made no advancement for hundreds of years, and yet the lovers of China say they have bright minds and a store of native intelligence. They have natural ability above many others, who are illiterate.

China's old government system was the most democratic system in the world from one point of view. The highest positions were open to the humblest citizen, provided he could pass the examination. Every village cherished the hope of producing a scholar who could fill a government position. Many a village boy finally reached the goal, to the great satisfaction of his home folks. Even this honor, however did not lift the intellectual status of the community.

The farmer and his family are in the grip of superstitious fears at all times. Contact with the West has dispelled some superstition among the city dwellers, but the country still holds on to the old beliefs and old customs. The whole world for them is peopled with evil spirits. The earth is full of them, the air and trees and sky and water teem with them, animals and even people possess them, all sickness is caused by them, therefore with such danger besetting humanity, charms and prayers are essential to placate the demons.

CHRISTIANITY'S GIFT TO CHINA

Naturally, from the missionary point of view, the questions arise, What has been done for these people? What more can be done? What should be done first?

Compared with the extensive work in the great cities, little has been done, for the villages of the interior. It was their great neglect that appealed to Hudson Taylor, and led him to call for men and women of faith to go into this special work. Only a small fraction of China's millions has had an opportunity to hear of Christ.

Inland China has received in small measure, what Christianity has to offer all China--the life more abundant. There have been physicians who have ever been pioneers in opening up new fields. These have carried healing to the sick but they have also been messengers of the Great Physician. The colporters, both foreign and native have penetrated regions where other missionaries have never gone and in remote places have sown the seed. The lone missionary has opened schools for boys and girls and has given them an elementary education. He has made the school the center of his activities. He has never lost sight of his main business, preaching Christ. Native Chinese ministers have been giving themselves with rare sacrifice to this pioneer work. Here and there a few believers have been baptized. The nucleus of a Church is formed and then there is added another agency for propagating the Gospel.

AMERICAN BOARD MISSION SCHOOL, FOOCHOW

Missionary workers today are coming to feel, that greater stress must be laid on the rural work, not for the sake of the rural folk alone but also for the sake of the cities. The flow of the population is from the country to the cities, and the importance of sending a stream of Christian influence into the cities cannot be overestimated.

Rev. W. F. Rowland, of North China writes in the October Missionary Review of the World: "It is time that missions were regarded from a new angle. *The village is the key to the evangelization of China, and what captures the village will in due time capture the city also.* To build up the church in the country districts, to plant the banner of Christ firmly in the villages and market towns, would seem therefore the quickest and surest way of winning the whole nation to Christ. This is especially true because the village folk are ready for the Gospel as they have never been before. There is a new cordiality in the relationships between the country people and the representatives of Christianity; there is a willingness almost everywhere to hear the Christian message, and in many districts there is a real eagerness to receive the truth and appreciate the blessings of Christianity."

In view of this strong tide flowing towards Christainity, and the opportunity of winning the country people. Rev. Rowland outlines the principles which should be kept in view in prosecuting this work. "(1) The first principle is that of *widespread evangelism.* All have a right to hear this message and we must not be content with anything short of covering the whole field. (2) The second principle is that of *mobility.* The staff of evangelists should be movable and should keep ever moving onwards and outwards. (3) The third principle is that of *self-support.* Each Church as formed must stand on its own feet and carry on its own work both financially and spiritually and take its part in spreading the Gospel."

Schools for the training of preachers and teachers, and Bible women must be sustained in the centers in order that the time may the sooner come, when the people of China shall be able to go out and evangelize their own land.

China is still a "Land in the Shadow of Death" but Christ's work is progressing and year after year there come to our ears the "Good Tidings" of victory.

A FEW FACTS ABOUT CHINA

From Missionary Review of the World

Area—4,277,000 square miles. Equal to U. S. A. with Alaska and Mexico.

Population—China and all her territories 441,000,000, (Four times U. S. A.).

China Proper 411,640,000 (larger than all Europe).

Religions—Confucianism, Buddhism, Taoism, Ancestor worship, Mohammedanism, Animism (spirit worship).

One fifth of arable land is still uncultivated.

Contains next to Africa the greatest undeveloped resources in the world.

Less than five percent of the people can read.

Ninety-eight percent of the women are illiterate.

Less than ten percent of youth in school.

FAMINE ORPHANS IN THE MISSION SCHOOL.

China has about 8,000 miles of railways.

1. Why is China such an important mission field?
2. How has missionary work progressed in China as compared to India?
3. What has been the special hindrances in China?
4. Which agency, medical, educational or evangelistic, do you consider most successful?
5. What complications have Western civilization added to China's problems?

Maps and Charts are invaluable in our study of China. Suggestions for making charts are found in all the "Helps" which are published for the different text-books.

Two-thirds of all the counties in China average less than five Christian Communicants per ten thousand inhabitants. One-fifth are without a single evangelistic center. The Missionaries giving full time service to evangelization of China's ten million Moslems can be counted on the fingers of one hand.

From China and the Chinese Church—Missionary Review of the World.

Text Book—ADVENTURES IN BROTHERHOOD

By Dorothy Giles

A Study of the Home Mission Text Book

CHAPTER I—"E PLURIBUS UNUM"

With Additional Material.

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

"There is nothing new under the sun."

The race problem is "nothing new" in the annals of America. It is the Preface, or Foreword, to our history, for, when Columbus greeted the Indian on his native soil, he introduced the question which continues until this day. The meeting of this white Brother with his brother in Red was more significant than either of them realized. From that day to this the problem has been up for solution, sometimes more prominently than at others, sometimes asking for a solution, sometimes demanding it.

From whence is the solution forth coming? When will it be accepted? How long will it be? Preceding generations have left to us the heritage of the unsolved problem. It is ours to do all we can to bring the "vexed question" to a solution. It has been revealed to the Christian citizenship. Are we ready to accept and apply it? We must not only know and understand but we must believe and feel and put into action the fact that "all men are created free and equal" and that "God hath made of one blood all nations of men."

The aim of our text, "Adventures in Brotherhood", is to appeal to those "who do not wish to undertake the study of race problems as an abstract subject yet who can be led to do some serious thinking upon matters of race as they touch the lives of all of us in America, and to resolve to apply Christian principles to them in action." It is meant not to treat of immigration itself, but of the relations of racial groups. The author's goal is that others may be inspired to make "Adventures in Brotherhood."

This "old" problem is one of the most vital questions of the day, for race relationships are so complex, so inextricibly interwoven, that they concern not only each individual life but are concerned with our national well-being, with out international relationships and with our world enterprises as well.

The attitude of America to this problem foreshadows in a large measure that of the world. She has "preached the gospel" and now the people to whom it has been preached are observing just how she is applying the principles of her message to her own polyglot nation; they are watching and waiting to see how these principles stand the test of application. The Christian principle "Of One Blood" holds their special attention for it reaches to the uttermost part of the earth. This is America's day of opportunity; she has "come to the kingdom for such a time as this." It is only through the Christian Church, "the heritage of all mankind," that she may be the "deliverer."

"Race," "race relationships," "inter-racial relationships," etc. have become very familiar terms but

WHAT IS MEANT BY "RACE?"

We must all agree with Dr. Speer who says, "There is no agreement as to what race is, as to how races originated, as to the character of racial differences, as to

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the meaning of race distinctions in human history, as to the solution of the problems of the relations of race to race, or as to the ultimate destiny of the present races of mankind.''

Coming Americans

Some consider race as fixed by a "germ plasm,'' which is but a "biological hypothesis,'' according to Dr. Speer, for, "the zoological difference in the germ plasm of different races cannot be found by the microscope nor can it be discovered by any chemical analysis.'' Others believe that certain physological measurements determine race. Ohers think that the diferences rest in the glands, that stature, longheadedness etc. is caused by "higher or lower activity of the thyroid gland;'' still others give credit or discredit of stature, features, skin and hair to the pituitary gland. "It is not, however, of germ plasm, cranial measures or of thyroid or pituitary glands that the man in the street is thinking when he talks of race and race characteristics. It is of quite other elements he is thinking.'' Race is not chiefly a matter of color but rather of "group culture and inheritance." "No race is doomed by its inheritance to incapacity for progress and change. Nor is any race secured by its inheritance against deterioration and ruin."

Races are usually assigned to three groups; the Black, or Negroid, the Yellow, or Mongolian, the White, or Caucasian and yet "there are no pure or unmixed races unless among some of those of lowest rank." "The unity of man is unmistakably more real and conclusive than his racial diversifications, or, as our author puts it, "Human beings are more alike than they are different."

The Christian view is that "God hath made of one blood all the nations of men" and in this view, "races are not conceived as bilogical fixtures but simply as enlarged family groups which are subject to molding and transforming influences as families are."

Racial changes are always in process. Prof. Conklin says, "If in the past God made of one blood all nations of men, it is certain at the present time there is being made from all nations one blood." "For good or ill, all races are passing into the human race."

But other interests are much stronger than race unity. Brother fought brother in the Civil War and that for another race. During the World War races allied themselves against races to which they were related.

"To be born to any race, to be a worthy member of it, lifting it to its true character and its duty, is glory and honor for any man."

EARLY NATIONALITIES

"Immigration is the wind that blows democratic ideas through the world." In a Siberian hut from which four sons had gone to America to seek their fortune was tacked up a portrait of Abraham Lincoln, cut from a New York newspaper.

It is true that one hundred years ago there were Americanization problems quite similar to those of today and yet so different. The early colonization was largely Anglo-Saxon and yet other nationalities with different interests and characteristics made their influence felt. The Puritans were people willing to suffer even exile for a "cause" and holding themselves to be instruments for the fulfillment of a larger purpose, men of this type make their mark upon the world." The Dutch prompted by practical motives settled New York, the Swedes came to Delaware though opposed by the Dutch, Quakers and German Pietists founded the City of Brotherly Love. The Huguenots possessing "the same affinity for ideals and the same tenacity of character as the founders of New England" came to Georgia; gain led to the settling of Virginia where were received those who came with the recommendation that "the kingdom is better off without them than with them". Later these were followed by a better class under whom came larger land grants and increased numbers of slaves; British convicts were sent to Maryland; names along the Great Lakes and the Mississippi indicate the presence of the French, while the impress of the Spanish is still felt in the Southwest and California. Germans were scattered here and there, of whom Franklin said, "They are a people who brought with them the greatest of all wealth—industry and integrity and characters that have been superpoised and developed through years of persecution." During the fifties more than one-third of all immigrants were Celtic Irish. Another group intensified the already present race antipathies, the

Negro who came not as a colonist but as an "imported article."

At the Declaration of Independence America became a nation whose citizenship included one-third who could not speak English. These nationalities, or races, as the words are often used interchangeably today, were apparently as diverse as are the one hundred nationalities that make up our 110,000,000 today. They experienced the same barriers, language, tradition, caste and creed. These barriers seemed so insurmountable that such leading statesmen as John Adams, James Madison, and Alexander Hamilton doubted the possibility of "E Pluribus Unum."

Thomas Jefferson took this position on the immigration question of his day. He asked "whether the present desire of the Americans to produce rapid population by as great importation of

WITHOUT THE PALE.

Not always is the adverse decision of the Commissioner so easy as in the case of some Servian gypsies who, deported from New York, found their way to Canada and quickly made police records.

ON THE TRAIL OF THE IMMIGRANT

Copyright 1906 by *FLEMING H. REVELL COMPANY* foreigners as possible was really a good policy," arguing that "in proportion to their numbers they will share with us in legislation, they will infuse into it their spirit, warp and bias its directions, and render it a heterogeneous, incoherent, distracted mass." But through her varied and trying experiences, America "has developed out of the many racial groups which founded it, a national consciousness and a unique personality." The early immigration contributed to the melting pot. "But that pot itself was strong, old fashioned, patriarchal, for then the world was slow. But, Now! What a different story!"

LATER NATIONALITIES

To the races of our early migrations have been added more, and yet more, until within our land forty-eight per-cent of our population is made up of foreign-born and their children, representing one hundred nationalities. Every country in Europe and Asia, every language, every color, every political and religious belief seem present with us. A roll call of nationalities would hear "Present" from Russians, Bohemians, Poles, Finns, Ruthenians, Magyars, Bulgarians, Servians, Montenegrians, Albanians, Turks, Greeks, Armenians, Syrians, Kurds, Chaldeans. Persians, Roumanians, Assyrians, Arabs, and their names are legion. It is evident that former conditions have been aggravated by quantity as well as quality. "And still worse we have a crucible which is no longer antiquated, archaic, but progressive, modern rapid. It quickens life itself, it accelerates the struggle for existence; makes competition more keen, excites emotions and drives the blood to our head."

Where shall we look for these "many nations"? For these citizens? Chinatown, the Ghetto, little Russia, little Italy, the celebration of Chinese gala days, the observance of Yom Kipper, whirring factories would lead us to the cities. These new comers naturally seek their own group who speak a familar language and know the old customs, but all are not found in the cities for a few years ago three out of every five farmers in Nebraska, Iowa and the Dakotas were foreign-born. Mining camps and ranches and foreign villages show where the tide drifts.

These people have not come as "hordes of immigrants" "in mass formation" as did the Goths and Vandals over Europe, but as individuals or simple family groups, seeking a better country, better homes, better opportunities in this Land of Promise.

What is their influence upon your community life? Upon that of the nation? Discover it for yourself and so discover friend or foe. Which is it? Why?

WHY DO THEY COME?

Some come for adventure, some with idea of "reforming society," some for gain some for "office", some to escape something worse at home, some for freedom of thought and speech, some for education, some for spiritual opportunities some for—almost any imaginable reason. But the reason for the coming of "the many" is reflected in the story of Thimitri and Stefano, so happily told in our text.

Thimitri, the Greek boy, whose creed was "to love Greece and liberty, and the Christian faith; to hate the Turk" listened to a stranger tell a strange but convincing story of a strange and wonderful land. He and his brother Stefano, aided by drachmas from the family chest, set forth in quest of

Photo. Courtesy Church Missionary Society

THE NEW CHINA UNDER CHRISTIANITY

CHINESE SCHOOL-GIRLS AT MUSICAL DRILL FOOCHOW. (C. M. S.)

CHINESE SCHOOL-BOYS READY FOR DRILL AT SINGAN (HSIANFU), SHENSI. (E.B.M.S.)

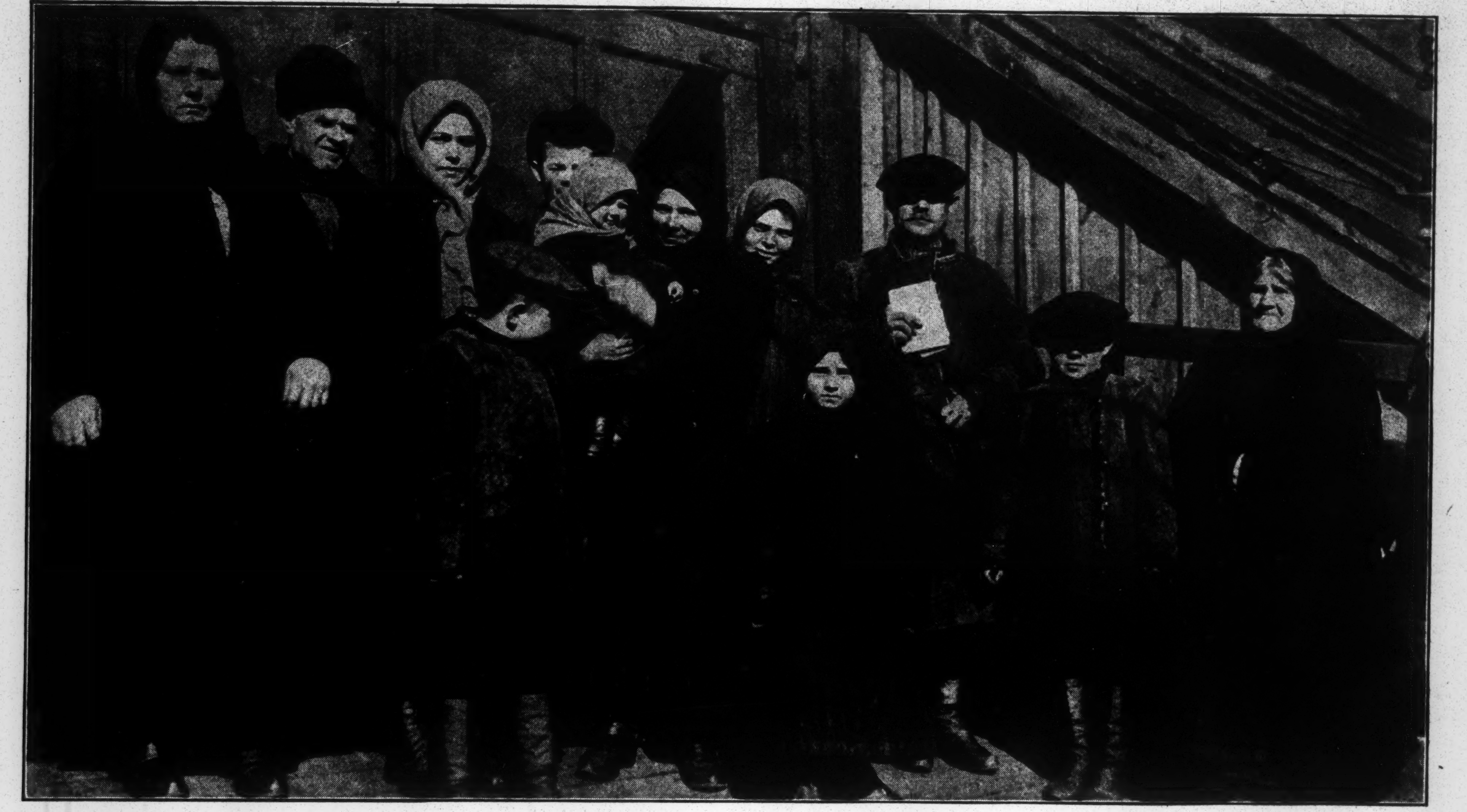

Photo. International Newsreel.

CANADA CULLS IMMIGRANTS IN NATIVE COUNTRIES

St. John, N. B.—This fine lot of Russians, photographed here after landing from the Canadian Pacific S. S. Montcalm, is typical of the kind of immigrants Canada is admitting to her shores. Intending immigrants are culled and hand-picked in their native countries before they are permitted to sail. They are taken in hand on arrival and guided to their destinations, where a kindly supervision is accorded them.

this storied land. They reached the anticipated goal but did not find all things as pictured. At first their "gold" was gained by blacking shoes for ten or twelve hours each day. With this they managed to exist and withstand the chill of the Northern winter and return some of the drachmas to the family chest. Being waiters in a Greek restaurant proved a real promotion for here they could learn "English"; a push cart marked another step in advance for not only were the drachmas sent home but a savings account started; the two sisters were married to men who owned their farms, the mother died, the father was made comfortable through gifts and Brother Costa was sent for to enter with them in a little fruit store. "The little brother, Costa, he does not have the bad time in America, as Stefano and me."

A Pole gives his reasons for coming: "I came to this country because I heard of the great freedom and luxury in America. The freedom means that men have the right to elect for office if man have some ability. This country give me better piece of bread and clothes. I came to this country for these things, *but I found something better.*"

This is the story of one who "braved" America and found the "something better."

A good many years ago there hobbled into a village of Hungary a one-legged man. He told his Jewish friends that he had lost his leg fighting for Abraham Lincoln in America. The old soldier hung in his room a picture of this wonderful man with "the Jewish sounding first name" and with it an American flag. There was one visitor who never tired of hearing of the man with the sad, kind face, who loved all men and was ready to die that they might be "free and equal." The boy dreamed of the wonderful land where his people, the Jews, were not ridiculed, despised and hated. Some years later, after a journey on which he seemed to meet only people who cared for his money, he reached the land of his dream. "It will be better in America" he thought, but once on shore, he found his first night's lodging and breakfast relieved him of his last cent. Nothing daunted he sought a job—a fruitless search. He walked eighty blocks to friends who secured for him a job as a clothes presser. This work he lost through his "mistakes in English"; he worked "like a slave" for a New Jersey farmer, then in a coal mine in Pennsylvania where he was imprisoned for six months under a false charge; he walked from Chicago to Minneapolis; he worked on a cattle train, was robbed by a fellow workman and pushed from the moving train. Was he "game"? He fought the good fight until he found friends that were real friends, friends that made him feel there was "some good in America" and that some day it might be the land of his dreams, a land of justice, freedom and love. This "immigrant" has become one of our most honored, respected and beloved citizens and no American ever loved his country more than Professor Edward A. Steiner, of Grinnell College, Grinnell, Iowa. Professor Steiner has made himself "great" through "service". He has endeavored to make "more pleasant" the way of the new comers that they may be spared his experiences; he has been instrumental in securing from the Steamship companies better accommodations for the immigrant, he encourages night schools where the new language and new customs may be learned; and what is an even greater service, he has taught the American people to realize better than before their privilege and obligation to those who come to be one of us. Professor Steiner says, "I have suffered much here; I have endured hunger, sorrow and despair; yet I say again and again, "Holy America! Holy America!"

Ellis Island, Angel Island, Boston, Providence, Philadelphia and Seattle are our "ports of entry" through which our immigrant tide must pass. These gate ways are stages upon which every act in the human drama is enacted. Our text suggests some of these through the experiences of the Croatian woman, through Ignac Polozai, Gudrun Hansell, Antonio, the mother who could understand the language of friendliness and her little Joseph, the wife coming to meet her husband, and the little child waiting "to be called for."

Restricted immigration has for several years been one of our most discussed national issues. Those who sought immigrant labor demanded the open door, while those who felt that our national ideals and institutions were being threatened argued for restricted immigration that more thought and attention might be given to assimilation.

A bill for restricted immigration, based on the quota system, has been passed and is now a law. This law has provoked much discussion and has been the occasion for much feeling, especially on the part of Japan, as it seems to them to discriminate against certain nations and races.

The effect of the law at home and the extent of its influence abroad remains to be seen as it is applied in the future.

Here in this land of many races and tongues the way is open to adventures in Christian brotherhood.

The following is taken from "the American" (September)

"AN ADVENTURE IN UNDERSTANDING"

By David Grayson

It was something to live in a Tower on the Wall of a City, I would have you know. One could see so much from a Tower.

* * * * *

"David", said Harriet, "what are you laughing at?"

"Do you remember, Harriet, when Nehemiah was rebuilding the wall of Jerusalem?" "Yes", said Harriet. "And how they got tired seeing him perched up there and wanted him to come among the common beings and be sociable?" "Yes", said Harriet," "but—"

"And do you remember Nehemiah said: 'I am doing a great work, so that I cannot come down.' "

"But Nehemiah *was* doing a great work," said Harriet.

"That", said I "was different."

(So David came down from his Tower on the Wall)

If any one had told me that I should stumble on my first adventure at the foot of my own Tower, I should not have believed it—but it was so. For adventure is like love, we do not have to seek far for it; we can begin it anywhere. Coming down the stairs and looking up the street, David saw Mrs. Jensen and a bond of interest was discovered through a conversation about "gardens".

"Jensen, he's crazy about gardens. He makes them in the house." I discovered the whole back window full of bloom. Jensen said, "We have not enough sunlight. It iss not like the country."

Mrs. Jensen remarked, "This year the vegetable he plant is punkin."

"But where in the world are they to run to?" I asked. Jensen's reply was, "It iss so in the city that there iss not room to grow out, so we grow up! So vit men, so vit punkins. Ve haf plenty of room, ve can go up to the sky!"

* * * * *

"Ah," said Mrs. Jensen, "ve haf troubles.* * * *Jensen, he can't get vork, he try and try, and he can't get vork* * * *He should ask. 'Why? Iss there no vork in America? Do not Americans have books to bind?"

"So Mr. Jensen is a book binder?"

"He is too much artist for America. All they say in America is qvick, qvick'. They do not want good work, only qvick, qvick vork. And Jensen, he iss not qvick. * * * Jensen, he vill not try qvickness, I tell him he live in America he must be qvick. But he say 'I cannot be qvick'. Sooch a man! Food it costs so much and the rent iss so high. And Jonas, he must have his fliver. Ah! We hav troubles!"

"Well I am interested in books. What kind of books do you bind?"

Mrs. Jensen with alacrity said, "I vill show you." From a drawer she took out a parcel wrapped in paper. From this she took out a box beautifully covered with leather. Opening this with hands as tender as those of a mother, she drew out a book. At the time I thought it the most beautiful thing of the kind I had ever seen, rich green morocco, hand-tooled on red and gold, all exquisitely perfect.

"And so you like it!" said Jensen and I wish you could have seen the change in the man; from deepest dejection all in a moment to pride and power. His whole aspect became one of dignity and pride. Mrs Jensen became a worshipful

A SLAVIC MISSIONARY AMONG MINERS IN PENNSYLVANIA.
It is to miners like these that Mr. Halenda is taking Bibles printed in their own language.

admirer. There would escape from her an occasional, "Ah, Jensen, he iss an artist!" to be followed by, "But he iss not qvick!" I said, "I like the outside of books when they are like this; I like still better the insides of books", and opening the Odes of Horace, I read aloud:

"Lord of himself that man will be
And happy in this life alway,
Who still at even can say with free
Contented soul: 'I have lived today!'"

And Jensen said, "Ah, ve know, ve know!"

I heard the door shut behind me and then suddenly open and Jensen's voice full of enthusiasm: *"Ve've lived today."* "We have", said I. Then I heard Mrs. Jensen: "Jensen iss an artist—but he is not qvick." and the door closed for good and all.

Have you left your "Tower" and discovered a greater work? Have you "lived" today?

ANSWER

1. What races are found in your community? Name others not found there.
2. Contrast and compare the immigration problem of the early day with that of the present time.
3. Has one race any right to say whether other races shall or shall not live in the United States? Discuss the "Restriction" law.
4. What Adventure in Brotherhood do you find open in your community?
5. *Have you lived today?*

SYSTEMATIC MISSION STUDY

Systematic Mission Study has become the strong support for intelligence systematic giving in the support of Christian Missions. In the study of Missions we are made acquainted with world problems that arise from the need of the gospel. Also we obtain a larger sympathy by knowing of the multitudes needing human aid. The women of Christian America owe much to the incessant publication of the mission study books. If for no other reason than to unfetter our luxurious indulgence, we should study the people of the world. We are in danger of being consumed with luxury. The text books for 1925 as assigned by the United Mission Study Committees are: Foreign—China—Ming—Kwong—City of the Morning Light—Mrs. J. P. White will prepare the studies. The Home Mission Text Book, Adventures in Brotherhood. Mrs. Haidee Ewing Rankin will prepare the articles for the Home Mission Study.

There will be five numbers given to the United Mission Study Course. We have also Six Special numbers in behalf of our own Missions. No woman can keep herself informed concerning our own misions without the aid of the Women's Missionary Magazine. Do not send orders for Text Books to Xenia, Ohio. Read the Literature Secretary's page and follow directions.

The study books are on sale at the Women's Board Rooms, 904, Publication Building, 209 9th Street, Pittsburgh, Pa.

A little care on the part of the sender will save time, work and money.

☞Only the Women's Missionary Magazine and Outlined programs can be obtained at Xenia, Ohio. ☜

Send all subscriptions for the Women's Missionary Magazine to Xenia, Ohio.

THE SIALKOT CONVENTION 1924.

By Miss Mary Wilgus Xenia, Ohio.

Miss Wilgus has been a traveler in India the past year and kindly consented to give her impressions of the Sialkot Convention. —Editor.

THE Sialkot Convention has hitherto been a great idea in the far-away upper regions of consciousness, and little did I dream that it would ever be anything else, but it has now become an actual experience. We arrived early. Dr. and Mrs. McConnellee took me with them and we reached Barah Patthar on Monday evening. Barah Patthar (Twelve Stones) is the name of the military cantonment in which the C. T. I., on whose grounds and in whose buildings the convention, year after year, is held. At first the great area looked like a group of bare buildings, piles of tents, tent poles, trucks and tools. Early the next morning army mules drawing army carts loaded with more tents arrived and added their contents to the general collection. Under the efficient management of committees with an army of workers, the tents became dwellings, the buildings became comfortable dormitories swarming with occupants, and the grounds became alive with the varied activities of the convention. To one, to whom the experience is new, it may be expected that the new, novel and spectacular features of a great gathering would first strike the hardest. The long dining rooms where planks raised some ten inches from the floor and placed in parallel rows crosswise of the rooms, where hundreds sat cross-legged on the floor with plates of highly seasoned and highly colored food, from which they ate, no matter how liquid the contents, with fingers for table tools, would arrest any westerner's attention. The happy chattering crowd, the men wearing their vari-colored turbans, the women with

SCENE IN THE HIMALAYAS

soft semi-transparent draperies about their heads and dressed in their graceful saris, gold bordered and plain, presented an interesting and delightful picture.

Whatever the occasion of a gathering, the providing of food is always a first necessity. The feeding of a great crowd is always a problem, too, but Miss Roma Beatty and able assistants with a head cook—an Indian Buddha by name who has served the convention for many years that he knew his business from an understanding of American and Indian palates to a knowledge of how much to prepare for an undetermined crowd, made a great success of feeding the whole large gathering.

The pre-conference meetings were held in Hunter Memorial Church. They were conducted mostly in Urdu or Punjabi, and the writer could understand only their spirit. This might be said of many of the larger meetings of the convention proper but the inspiration gathered from the coming together of workers from a great part of India and parenthetically India is vastly larger than most people at home imagine—and of seeing great numbers of people of a different color, different tongue, garnered from the multiform and complex heathen religions of a country that lies under a blazing sun of which our experience gives us no idea and gathered to exchange and diffuse Christian experience could not fail to be caught. This Sialkot Convention is not very old. It was conceived in nineteen hundred and one in Rawal Pindi when the committee composed of Rev. McCheyne Patterson, Dr. W B Anderson, Rev Ganda Mall, Rev. Labbu Mall, Mrs. McClure, and Dr. McConnellee, a general convention for the Christians of India was suggested. The suggestion became fulfilment in three years and in nineteen hundred and four the first convention was held and since then has been an annual gathering. One hundred and fifty attended the first year, three hundred the second, fifteen hundred the third, growing in numbers until in nineteen hundred and twenty-four, twenty-five hundred were in attendance. It is the largest interdenominational gathering in India. This year saw a greater number in attendance than for several years. During its hightide which was reached on Saturday and Sabbath the grounds were a teeming area of life. To and fro, back and forth, in and out, from building to building along roadways and between the tents, motors and trucks with which the ground was literally covered wove the crowd of men in their Indian garb, the Indian women in their graceful and becoming saris of soft white or brilliant colors, the Sahibs and Miss Sahibas in their stiff western clothing and their hard, ugly but necessary topis (cloth covered pith helmets) making a moving picture such as is seldom seen and can scarcely be imagined by an inhabitant of the western world. The hookah was not entirely absent. Off to one side where the crowd obligingly walked around them would sit a group of men silently sharing the (to them) much loved bubbling incense of the native pipe. Perhaps in the opposite direction where families were tenting, one could see Indian family life and preparations for the family meal. The mother might be seen swiftly throwing from hand to hand and shaping into thin cakes the *chapatis* that form the staple of the Indian meal, while a few piled up bricks right out in the open with coals glowing under the degchi (a large cooking pan) formed a cooking stove as good as most of the humble dwellers of India use at any time. They use it very skilfully, too. Charpois, the postless, four-legged frames woven with twine which are beds and chairs in one, all over the Punjab, were standing in front of the tents, or in twos and threes out in the open; and groups of children, men and women could be seen upon them playing or discussing questions of mutual interest.

Narak Chand
Sialkot City
1924

THE SIALKOT CONVENTION

The center of religious interest was the "big tent". It is a tremendous affair capable of seating two thousand. With the labor of many hands it was erected and on Thursday night was the opening night of the convention proper. The sermon was preached by the Rev. William Dalgetty of the Church of Scotland Mission, who was also chairman of the convention. Thereafter mornings, afternoons, and evenings saw great crowds gathered for song, Bible study, and preaching in Urdu, Punjabi, and English. Dr. Evans of our own country gave a series of Bible studies on Ephesians and made a lecture on the Revelation. He preached through an interpreter on Friday and again on Sabbath evening to a crowded tent. The meetings of morning and afternoon were more or less divided into sections, but the gathering was general in the evening.

The floor of the tent was covered with mats, woven of some coarse grass. As the audience gathered the women most of them with babies held over their hips and looking for all the world like little brown frogs climbing toward their mothers' shoulders, would seat themselves with feet crossed under them on the mats. The men seated likewise on the mats were farther back while around the edges on benches and chairs were the missionaries and visitors who had not seated themselves on the floor with the Indian women and men. It was no uncommon thing to see completely outside the tent or thrust partly under, charpois on which men or women sat; and on not a few an occupant would be lying down taking in the services at ease. There were fifteen hundred persons in attendance on Saturday evening and two thousand on Sabbath evening.

The Indian women have a wonderful way of keeping their babies quiet. Very few cried or fretted and before the close of services could be seen on the floor between their mothers in spaces opened out for them, bunches of tiny babies asleep, and at the close of services the gathering up of the sleeping babies by their mothers and the disposing of them about their persons, was a very important part of the dispersing of the the crowd.

The singing of the Psalms in Punjabi was most inspiring. One might not understand the words, but no one could fail to understand the spirit. The Indians love to sing and while not gifted with song as are the negroes, yet a certain abandon and swing to the music produced somewhat the same effect as the singing of the negroes in our own land. All sing, many cannot read and have learned by ear the words of the Psalms; and as they lifted their voices, men, women, boys, babies even babbling the sounds,—in

Rabb Khudawand Badshah hai
O Jalal da Badshah hai

(The Lord of Hosts, He is the King of Glory.)

The swelling song and gravely exultant spirit seemed to lift and float upward the great swaying covering of the tent. There was a native orchestra, which with kettle drums, dhols—small barrel shaped drums, both beaten with the hands, the clash of metal beaten in time accompanied with the clapping of hands, added to the volume of sound and made the music especially their own.

There was ample provision for all departments of work. There was a Punjabi section, girls' and boys' sections and a department for children, all under competent leaders, and splendid work was here done all through the convention, while a stream coming and going toward and from the prayer rooms, the sound of voices in prayer and singing floating out at all hours of the night gave evidence that the prayer rooms were in use the whole twenty-four hours.

There were some notable conversions, among them of a Brahmin boy and of an elderly Mohammedan woman, each which would require a story of its own.

There is much serious thought at present as to the form the Indian Church should take, and to be successful and permanent, must take. The "holy man" seems to be the natural religious leader for India and several Christian Sadhus, who in bare feet, wearing the long, saffron robes, which distinguish the Sadhu, go about preaching in imitation of Sundar Singh were present and looked upon with favor.

The last meeting was on Wednesday evening and was devoted to the hearing of voluntary testimony of individuals as to what the convention had done for them. The writer could not understand any of the words they used but the faces of the missionaries who were listening and understood told eloquently that their testimony was of great blessings received.

It was felt by all that the convention had given a great spiritual uplift to those who were already Christians, had greatly deepened and broadened their ideas of Christian living and had greatly strengthened the bonds of Christian fellowship in a land where Christians need especially to stand together.

Altogether it was a great convention, the greatest in a number of years.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

ASSIUT'S LINK WITH ANCIENT TIMES.

Dear Friends:—

From Assiut a wide, high dyke leads to the "mountain", a stone hill four or five hundred feet high literally honeycombed with passageways used in past milleniums for burying places. We climbed steep, winding paths, stopping here and there to look at pieces of human bodies still bound with layer upon layer of mummy cloth and cast aside as uninteresting by the archaeologist who combed the whole place for news of the past. Half way up are the "Pharaoh's Stables" or "Joseph's Granaries", great caves in the solid rock. Higher still is a great rock temple with chiseled history on its walls. Mummies in and out of their cases scattered about.

The old love for history study and research takes hold of one and he longs to read these old hieroglyphics and then a remark of our beloved Dr. Finney comes to mind "When I first came to Egypt I could hardly bear to give up my Greek but I realized that all my study time must be put on Arabic if I would preach Christ in Egypt."

Higher we go, looking into big caverns that show traces of night raids by hyenas—on to the top. What a view? "Whither-so-ever the river cometh there is life". Northward crowded close to the hills is a Mohammedan cemetery with tens probably hundreds of thousands of graves, large and small, plain and fancy, one mouldering and another built upon it, the abode of death: southward is the tiny walled plot where a few trees shelter the graves of Dr. Hogg, Dr. Bell, Emma Williams, Wallace Kidd and a number of mission children—eternal life, while beside them is Dronka with twelve thousand unsaved souls.

All the way up we have watched for the blue and green mummy beads used to make a sort of a lattice-like covering for the mummy and scattered all about as the frail threads broke when disturbed. Most of them have long ago been gathered up and sold, together with the mummied hawks and cats and tiny carved wooden soldiers. One small boy was so impressed by the search for beads that one day he asked, "Mother if I die and get to be a mummy will you hunt for my beads?"

Half a mile farther into the rocky Sahara is a knoll covered with big round boulders, rows of them, deposited by glaciers.

It is time for home and the scene still holds us with its vivid fields, it palms, canal, river, the dam, its teeming city, and immense towns, each with its own appeal. But really we must go down to the busy people of the town ere they, too shall be carried westward along that dyke to the hopeless chant, "There is but one God and Mohammed is the prophet of God."

With love,
Loretta Mitchell Hoyman

LEAVING SCHOOL

Pressly Memorial Institute

"Commencement" is an event that raises "long, long thoughts" in students and teachers alike. This year eight bright young girls have stepped out of the P. M. I. into the life that awaits them, and many are the yearnings and prayers that follow from those who watched over them and taught them—some for many years; others, like myself, for but a short period.

What do they take with them? All, there is reason to believe, are Christian girls, having a genuine personal contract with Jesus their Lord. They have lived in an atmosphere where to be loving, truthful, mindful. of others and conscious of God's presence has been the habit of the house. They have had daily Bible lessons, regular and special times of prayer, and sometimes evangelistic services adapted to help them to decision or stimulate them to service. Their minds have been informed by the study of many subjects; provided, as it were, with windows through which they can look out intelligently on the world, and trained in habits of industry and judgment. In addition to a sound general education they have been taught cookery, hygiene, sewing, embroidery and the making of baby garments. They have attended weekly at the Hospital for lectures and demonstrations on home nursing, and have passed a creditable examination at the end. They have practised drill, played basket ball and many other games, and begun that athletic development which the next generation will no doubt carry out much more thoroughly. A few have developed musical talent of a high order.

They have also learned through the Volunteer Band, of which all the graduating class were members, to make a beginning in visiting and Bible teaching. Sabbath by Sabbath little groups of girls, each with a teacher in charge, have gone into the town to homes where women and children were gathered, and have sung and prayed and told Bible stories. Some of the girls added to this a little physical Christianity in the way of administering drops for sore eyes. This part of the meeting was extremely popular both with those attending and with the girls! In the Christian Endeavour Society also they have learned to take part in and occasionally to preside over religious meetings.

What lies before these girls? Varied circumstances, great opportunities, difficult problems, for all of which they need your prayers. Some of them come from wealthy homes and will have to fight against the temptation to live a life separated from the poverty and ignorance and dire need that are the portion of most of the women of Egypt. Some will have to face family opposition and social prejudice if they wish to take up Christian service like teaching or nursing or Bible women's work. Some will have to choose between goods and godliness when the time comes for them to marry. Some are leaders by nature and will need patience and wisdom and humility to lead in the right way. Some are ardent Nationalists and by the grace of Christ may do a great work for Egypt in these days of change and expectation. Most of them will be the mothers of the Egypt of tomorrow, and will have the chance to be true missionaries of the Cross wherever their lot is cast.

Pray for the class of 1924, and in your prayers ask for them vision, consecration and love, that they may be faithful to their great opportunities and responsibilities.

E. R. Balleny

ASSIUT COLLEGE COMMENCEMENT

Dear Friends:—

Commencement week is over and at Assiut, as at every American College, it has been a most exciting and busy time. The government schools have no exercises at the close of their school year; so we are somewhat unique in this particular. We are quite unique in another particular also; the College and the Pressley Memorial Institute for girls hold their commencement exercises together. This would not have been possible a few years ago and is a most gratifying sign of social progress. It also lends to the occasion a charm and a beauty hard to achieve with our young men alone.

We have no assembly hall big enough to accomodate the crowd which gathers at this time, so are obliged to hold our exercises out of doors. Fortunately, we never have to consider rain. The worst that might overtake us is a sandstorm—a not unfrequent evil at this time of the year. However, even that is a blessing, if it only arrives a day or two before commencement; for it clears the air, as a thunderstorm would at home, and insures us cooler weather for a few days.

A temporary platform is erected in front of Alexander Hall, our administration building, and the crowd sits on benches in the shade of the building. No auditorium could be nearly so beautiful as our campus. The only drawback is the fact that we cannot very satisfactorily shut out the uninvited guests. These not only come, but, as in Bibical times, too often take the front seat, to their own embarrassment or that of their host.

Each commencement has some outstanding feature, and this year it was the opening of our new dining Hall and the holding of an alumni banquet in it. The new building is called Khalil Hall for our senior Egyptian teacher—a man who has given years of most unselfish and devoted service to the institution. It was very satisfying to all of us, Egyptians and Americans, alike, to see him honored in this manner.

The banquet was prepared by our college staff, and, after the usual number of near catastrophies, was served with a flourish which we felt did credit to the institution.

It was good to see the alumni enjoy their reunion. Their loyalty in the past has been a great source of encouragement and we cannot but hope for still greater support from this quarter, since they are, we hope, to organize into an alumni association. It is indeed they who multiply and spread the influence of their Alma Mater throughout Egypt and even into the Sudan.

Yours sincerely,
Margaret G. Russell.

Dear Magazine Readers:—

Do you remember the picture of Sedfa, Egypt on the 1915 Handbook? If you do you will remember also the Pressly Memorial Institute girl, Sitt Sofeya, who lived there. After ten years work as a teacher at Assiut, she went with her husband to live in El Arish, on the new railway to Jerusalem. She and her husband have been doing a great work there for Christ. Even though Christmas is long past, I want to send you a part of her letter telling about a Christmas meeting they had, to which Muslims especially were invited. It is as follows:

"We received your letter and with one tongue, we wish for you good health and perfect happiness. Our news is as follows. We went to the meeting on Sabbath, and sent invitations to all the Muslim women whom we know. From God's goodness, each one accepted and came to the meeting with us. Among them were the wife of the honorable inspector and his mother, the wife of the chief judge, also his mother, a woman doctor and others. One of the women had a new-born son and we all rejoiced with her. We held the meeting in her house and it was a beautiful meeting. The Lord blessed every one, and one of the women promised to attend every week. Perhaps the Lord will work in them all, and his spirit will enter their hearts and they will all come every week. I ask you to pray especially for them.

After the meeting we gave them small pictures of Christ and his mother. They took them and kissed them. We also gave them oranges and sweets, and they were all very happy. Therefore we thank God who worked in their hearts that they might attend the meeting."

The Pressly Memorial Institute feels proud of such a worker, and we ask you also to pray for the work at El Arish.

Two of our teaching staff of last year are to be married soon. We will miss them in the school, yet we can say with added emphasis to fearful parents, that teaching will not hinder their daughters from marrying well.

When school opens September second, our Arabic speaking teachers will all be Egyptians, for the first time in the history of the school. Thirteen are our own graduates and one is from the Luxor Boarding School. It is good to know that Egyptian girls can do the work formerly entrusted only to Syrian teachers.

We look forward with pleasure to seeing the girls again—Hanoona, who sings with real fervor as she faithfully sweeps the dining room three times a day; Fatma, who with her grandmother, walked from day break till two o'clock to get a place in the boarding school; Bitoleya, whose saintly mother founded the Church in Zerabi, and the scores of others. Our total enrollment last year was 451. We don't want to take so many again in the old building, yet I know it will be as hard as ever to turn them away. By another year, we trust we will be in the new building, which your New World Movement and Self Denial gifts are making possible.

Your loving friend,
Anna B. Criswell.

NAKHAILA LETTERS.

Dear Friends:—

One of the trials of life and one of its great joys is correspondence. My Arabic letters are mostly on matters of business, and not being clever enough to take in their contents at a glance I am apt to be lacking in gratitude when they first come to hand. "Ah, business!" is apt to be my greeting, "I wonder what this letter is going to entail!" But looking back to the last time that I wrote to magazine friends, I am struck with the amount of happiness that Arabic letters have brought me, and with the fact that almost all these pleasant letters have come from friends who gathered in Nakhaila at the Conference that was my subject when I last wrote.

The first to leave us at Nakhaila were a little party from a village unreachable by train, whom we watched from the window as they mounted two camels and a donkey, wondering the while how they would fare and what lay before them in the untouched year. It was great joy when a few months later a budget arrived warm with love that had bound us together those happy days, each one telling what she had done to fulfil the new vow she had taken and begging for remembrance in prayer.

Some of my letters came from a girl Miss Finney trained in Tanta for Bible work and who had since been a Bible woman in Zagazig. At the Conference she told me that she wished now to work in her home village and the villages reachable from there, where ther is abundant need and unbroken soil. From time to time I hear about her doings, and a recent letter was joyful over the arrival of the first evangelist they had had for years, whose settling amongst them meant that they would now have a real Church service every Sabbath.

*Another correspondent is an elder in Nakhaila Church, who writes only to make me happy. Whenever anything specially nice happens in some village in the neighborhood he shares it with me. "We have had great meetings in A———", he writes. "Pray, pray," Or, "Twelve women have joined the Church at B———. Pray." Or, "A little meeting place has been secured after great difficulty at C———and the new members are pledging part of an evangelist's salary. Pray much." They are great letters to get, and not one of them would have come to me but for Nakhaila Conference, as it was there the friendship began.

Indeed, the letters that ask for prayer and only prayer are many, from pastors, Bible-women and other friends, and it is a great thing to be linked with the needs and the dreams of other workers in this great harvest field, and a great thing too to be linked with their dreams' fulfilments.

One of these fulfilments was the subject of my last letter. It came from another of our Nakhaila group, stories of whose experiences kept a circle of her sister, Bible-women entranced one evening, their serious interest punctuated with irrepressible mirth. She is blind, but her narratives have all the vividness of sight. She writes of a little Church building in a village that was untouched when she first settled in the district two years ago. It is finished, she says, and they have had in it their first glad service. There are still neither doors nor windows, nor yet the wherewithal to get them, but what of that?

"As to my feelings," she writes, "when I entered the Church the first time I could not restrain my tears of joy and thankfulness to God for this wonderful condescension. Only, dear friend, I hope you will pray more for us."

There follows a tale of opposition that the little newly-gathered flocks in near-by villages are having to face, but, the letter closes on a note of confidence.

"Though persecution is strong the Church members are very happy and by the power of God patient though they are so young in the faith. And we know that all things work together for good and that though we need great things they are nothing before the power of God."

On that same note let me close, great need and great power! Both facts must lay hold on us movingly if we are to respond to that ever-recurring plea, "*Pray*. Pray *much*. Pray *more*!"

Rena L. Hogg, Assiut

*The sad news has just reached me of the death of this friend. He will be greatly mourned for he "laboured much in the Lord",—a unique worker doing a unique work, specially among the women.

ASSIUT COLLEGE

In another month I shall go back to Assiut for my third and last year as a short term worker in Assiut College. As I write this I am going to project myself with a whole month forward to the opening days of the college.

I am sitting in the registration office. My duty is at present to put numbers on the cards of each boy with an automatic numbering machine, so I have a splendid opportunity to observe each student who passes my table.

Of course, they are all dressed in their best European clothes, but in many instances their best are not any too good. They come rich and poor together, some with their fathers, some with their older brothers and others with their pastors. The mother very rarely appears.

Here comes a very small boy with his father. But the boy is leading the father, for he is blind. I had the boy in my class all last year but did not know that his father was blind. There are many things about the lives of our students that we cannot even imagine.

As student after student passes by I see many new faces and many that I know as being former students. They all seem glad to see me so I ask some how they spent their vacation. Here is one who preached to the people of his village for there was no preacher there. Here is another who has been teaching the boys and girls of his village to read and write. Another has worked on his father's farm. Another has been sick all summer.

More than half of the boys are not able to pay the full tuition and boarding expenses so they have to receive aid from the college. Indeed, some come with neither, money, sufficient clothes, bedding nor books. For such as these a way to meet their need is usually found. I know that if it were not for Assiut College many of these boys would never get any sort of an education. I am happy to be able to say that our Assiut College is doing wonderful work for the youth of Egypt

William E. Anderson.

ASSIUT COLLEGE

Upon visiting a college campus at sun-rise some morning, wouldn't you be surprised to find the students under the trees busily engaged in studying their lessons? Yet this is a familiar sight every morning of the school year at Assiut College. The eagerness of the Egyptian student to acquire an education sometimes leads to great sacrifices on the part of him and others. It is possible for a boarding student to spend a year at Assiut College for as small a sum as ninty to a hundred dollars, but the great majority of our students are not able to accumulate even this amount on account of poverty.

Some are helped by Christian friends in America who surely derive great satisfaction from the knowledge that so many Assiut graduates become upright Christian men. In one's travels about Egypt, one is continually coming in contact with Assiut graduates who are men of high character occupying influential positions in their respective communities, as ministers, lawyers, doctors, farmers, merchants and government officials. Few realize the part that this school is playing in the history of Egypt by training the leaders of this country. With the advent of a new political era, there is greater need than ever for Christian education among these people of whom nine out of every ten cannot read or write.

Forrest A. Young

ASSIUT COLLEGE

Assiut College makes its influence felt in all parts of Egypt. This is a familiar saying in this country. It is such a time worn phrase that we take its meaning for granted and do not perhaps realize how vitally true it is, yet the other day I had an excellent example of how Assiut graduates are making their lives count in Egypt. I was attending a service in Arabic in a Church in a suburb of Alexander. There was a fine congregation present, nearly all Church members.

Now we see where Assiut College fits in this picture. The Church itself was built by several wealthy Egyptians who "summer" in Alexandria regularly. One of these men attended Assiut College and the son of another graduated in this year's class. The pulpit was occupied by an Assiut graduate. He preached convincingly and forcefully on the subject of the future life to his congregation. The choir, too, was composed of Assiut graduates. It is true there were only two in the choir, yet they filled the double role of organ and choir. The Church has no musical instrument as yet so these young men led the singing of the psalms in a lusty fashion. Then I looked over the audience and found two teachers of Assiut college, both of them graduates of the institution.

Here I was, 350 miles from Assiut and my mind entirely away from all matters pertaining to the college, yet I no sooner entered that Church than the fact was borne home to me with compelling force, that "Assiut College makes its influence felt in all parts of Egypt.

Charles Hunt.

N. B. The above three letters are written by young men who have been spending three years as short term workers in Assiut College. Out here in Egypt we value the vigor and enthusiasm of these young workers who come into our midst from time to time and they leave an impression upon our Egyptian youth which will, we always hope and pray for the advancement of the Kingdom of our Lord and Savior.

Editor.

CHILD WELFARE IN EGYPT

At the World's Sabbath School Convention recently held in Glasglow there were nine resolutions adopted. The third one was in reference to Child Welfare. It reads as follows, "The Convention in the light of the incarnation and mission of our Lord, and, in the belief that the hope of the world lies with the young and yet unborn, urgently advocates the adoption in all lands of such standards for child-welfare as will increasingly secure for children every where their essential rights. And this Convention calls upon Sabbath Schools and other Christian workers to give leadership in a world campaign for a higher valuation of child life and to devote service to national and local movements toward the practical application of the gospel to the betterment of the world's children."

If the three thousand Christian workers gathered together in that great Convention and, for the most part, representing Christian lands, felt the vast importance of Child Welfare what of us who carry the "burden of Egypt?" All around the world today where-ever Christian workers are gathered in conference similar resolutions are passed. In Christian lands people are awake to the importance of giving special care to the children; but *what of Moslem lands?* In Cairo we carried on last year two Welfare Centers, both in difficult Moslem quarters where it seemed impossible for the light of the gospel to penetrate except as it was carried through the children's clinics, the little day schools and the Street Sabbath Schools.

One of these Centers we have carried on for two years with marvelous results. The nurse for this Center was provided by one of our splendid women in the home Church. The second Welfare Center we opened last November and at the same time opened a day school for the Moslem girls and a street Sabbath School, and how the people responded! Before our Summer holidays we were treating a daily average of eighty mothers and children and far more Moslem girls in the school than we could properly care for. A wealthy Christian Egyptian woman gave us help for this place. The Evangelistic Committee in Cairo paid the rent for both buildings. This year imagine my disappointment and sorrow when the Committee gave me word that they could no longer pay the rent, that they had no funds. After some consideration and close calculation it was found that rent could be secured for one Center so the one at Hussania is to go on, but there is nothing for Babal Sharria. Now what am I to do? I have had to give word that we must close the Clinic. This means closing the gospel door to hundreds and even thousands of Moslem women. It means sending away those fine Moslem school girls who were getting the Gospel story in their lessons and in their songs every day. It means closing the Street Sabbath School as we have no place in which to meet. It means more, for we have to give up our excellent Christian nurse as she can not afford to work for only one Center—she must take other work—and so our sorrow deepens.

When we were bidding the women good-bye to go on our Summer holidays one woman who has been coming for some time to the Center said, "Go and take a rest, but don't stay long, we need you." What will she think when we do not come back to her at all?

Longingly yours,
Carrie M. Buchanan

TANTA HOSPITAL

Returning from a call the other evening, I passed two boys who looked at me and then began in native accent to sing "Yes! we have no bananas". My inner self revolted at the idea that we are so often known by jazz—this banana song and its like, etc. etc., that are put out by our native land, instead of that high type of christianity that our native land should disseminate through the medium of press, tourist, music, etc, etc. But, you will say, keep to your subject, let sermon writers do the sermonizing. As a matter of fact I do not know what to tell you—it is such an oft told story, this hospital work.

It has been a surprise to me to hear many of our missionaries who have been here this summer express their surprise at the amount of work going on in this compound. It has been stated that our crop of tonsils has been good this year. It certainly has. One of the young lady missionaries came into our house two days ago, and I suppose I looked my anxiety upon seeing her. But she assured me at once that she was not a patient. I told her that I have come to feel that every one who comes is ill—we have had such a large number of American patients this summer. We feel that the health of the mission should be correspondingly better. It makes real the line "Something attempted, something done, has earned a night's repose.

We have a very uneven ratio of doctors and patients. Our record number in hospital, one day in August, reached one hundred and ninteen patients. With a normal capacity for 75 this results in considerable crowding, and considering that we have had only two doctors since the first of May the number of patients and doctors is quite out of proportion. When may we have another doctor? Remember this need, you of the medical schools who are selecting your life's work. "Come over and help us." We are encouraged by the rumor that our second story for men and the nurses' flat on the middle section of the hospital may be a possibility. It gives us new heart. We shall pray with even greater faith that he who has given the first need will now grant us the second which has become so urgent in the growth of His work here.

In making up the report for the closing of the financial year some very satisfactory things have come to light. For the twelve months ending May 31st. we had 1298 patients, a gain of 15% over the lase yearly report. That there was a gain of over 11% in the hospital receipts. That there were 1326 hospital days for our missionaries, and at the rate they have entered since June first there will be a higher percentage this year. This last brings out the fact that the four rooms used by nurses are urgently needed for missionaries, that we may have the rooms for the latter now occupy for our Egyptian women. Could you but see the throngs of women—little girls—poor little half starved babies, you would say, I am certain, "Yes, Lord, take my mite to help make room for all they can care for under the hospital roof, that the sick may find the comfort that even I have in my hour of trial". The Bible reader, Sitt Sara, said "Yes, the work is hard because I sympathise with them, but they call to me to come and comfort them with the sweet words of the Book and then I am happy".

Our verandahs have been full of patients nearly all summer. While this may be all right for some patients, on the whole it is not, and treatments cannot be carried out successfully under such circumstances. Many first class patients turn away when they find such a chaos of beds, patients etc. on the verandahs and the wards overcrowded.

Mr. Murcus our evangelist says,—"The work in the hospital is very interesting. We meet new faces every day so we are increasing our friends from day to day. In this respect I feel that my work is new and fresh every day. It is easier to work among the Muslems now than it was before. They are accepting the word of God more freely than ever.

When we visit the patients in the villages, they often open their homes and gather their neighbors to come to hear the good news, and the good teaching of Christ we heard in the hospital.

God has shown us much fruit of our work during the past year. I will mention some who were helped to better lives.

Abd el Gadr, an Arabian Mohammedan, came to our hospital with a sore hand. In a quarrel with his enemy he was bitten. One night, he decided to go to the village to kill his enemy, and return to the hospital before dawn, so the Government would not know he did it. I talked and read to him from the Sermon on the Mount, and prayed with him. It was very hard for him to believe that one can live according to the teaching of Christ, and forgive his enemy. But, finally, he felt that I was his true friend and began to confess that he was a thief, had killed people, and had done many evil things. He repented and promised not to do as he had planned, but stay near those who are Christians and try to follow the teachings of the Gospel.

Another, Michail, whose father brought him to the hospital nearly ruined by drink and drugs. He was persuaded that it was sinful to use them, and promised not to do so again. Each time he meets me he says that he is keeping his promise.

Shafik, one of the servants, became a member of the Church.

Labiba, one of the maids, gave herself to Christ, and is asking to be baptized.

Miss Luella Denny from the Sudan says:—Frequently people wish to see "themselves as others see them," therefore this note is written by a Missionary concerning an institution that God has seen fit to bless abundantly.

In Christ's dealings with mankind, He often led them to Himself by healing their infirmities. It is true to-day that many are being led to the Great Physician through the kind ministeries of doctors and nurses who reflect in their lives The Compassionate Christ.

An observer wonders how it is humanly possible to do as much work as all must do here. And then, one recalls the promise "I can do all things through Christ Who strengthened me", and know that the strength is from above.

At present, there are several missionaries here for various reasons and, as yesterday was Sabbath, six of us had a Service on the balcony. We weren't a very ambitious looking party, and the thought came to mind that our "pool of Bethesda" was Tanta hospital. One young lady, who was unable to sit up, had her bed moved so that she too might have a part in the service. This "Child of God" is being sent to America as soon as she is able to travel, as her condition is very serious. She has willingly given her life to the Master's service, but, was permitted to spend one year only in His work in Egypt. She does not know what the future may bring, but is leaving it in the hands of the Loving Father Who doeth all things well. Her sweet simple trust has helped us all to cast our burdens more completely upon the Lord, for "He has borne our griefs and carried our sorrows."

These workers in Tanta need your prayers in behalf of their work. My sojourn, as well as many others', has been made pleasant here by those who are never too busy to be kind.

Harriet Grant,
Tanta Hospital.

SUDAN

Mrs. D. S. Oyler, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

HEAVEN AND HELL!

As recently seen by one of our missionaries

Called to another station for an urgent case the missionary was seated in a well-lighted room done in heaven's harmony of pigment-white. The touch of a woman's hand in the curtains on the windows. in the lay of the rugs on the floor, in the choice of the pictures which really adorned the walls was quiet and peaceful. A hard day's work in a trying climate, under earth's hottest isotherm (9 N. Lat.) with a vexing people made that evening hour doubly soothing. Friends and their fellowship came up to the frayed senses like a rare incense. The work the day through had been all for Him, and now its results and fruits ahead had been quietly and confidently laid away with Him, also. The hour seemed His reward for the day, the sweaty day, the weary day which had dragged so at the end. The sores and the stench of them had been worse than usual, but now one does not think of them so much as of the interest of the Gospel lesson. They seemed nearer to life there today, somehow. Faith outstripped weary body and exulted. Our book was such a quieting blessing. That being finished a bit of music would help for they had a phonograph here. I was almost sick for music, good—the best of music. Pietro and "Stradella Overture" was enchanting. How could two hands only so perfectly stimulate a full orchestra? But Heifetz and "On Wings of Song" ah! that is exactly what I needed. Soul, mind and body relax to it. Surely God was in this place. What can this be but heaven in miniature?

And then mind leaps back to eyes' call and we look, seeing out through the window into the brilliant darkness of a tropical moonlit night. We hear that familiar, shrill whine, so like a top key when it strikes in a worn-out, old organ. That sound will instantly awaken the most-hardened, old missionary. "The terror that flieth by night." That continuous, menacing hum at night goes far toward making up the drear total called "Tropical Nerves". Only a few moments out there among those myriads of mosquitoes would almost assure you of a bad "go" of malignant malaria later on. Not only the darkness and mosquitoes but only a few feet beyond the mission premises the tropical undergrowth, dark and dank. or dry and lifeless as now; haven for the snake, scorpion, lizard and all other loathesome and venomous beasts lurking, skulking for the foot of the unwary. On beyond a streak of ghastly, pale silver, but the beauty is only to trap the careless. Even beauty is prostituted to death out in this killing land. For this is the river, silent, deep, and placid on the surface, teeing with swift or tortured death in its depths. Choose you which? Whether the ripping, tearing, slow death from crocodile bite, or painless death from drowning. Either way, for the native, the river is relentless even though it is one of their most commonly worshiped gods, and the crocodile is another. The natives say, "Even our gods eat us." Only yesterday the crocodile got his tenth victim at a certain place in the river, by the simple trick of nosing over the dugout as the Shullas ferry themselves across the river, and then the swimmers are at his mercy. The old man he chewed off at the hips. The other died. That old serpant, the devil, is seen in his cousin the crocodile, out here.

But that is only the outer circle of hell. On the other shore of that river are the great woods and the wilderness, with miles and miles apart the rare villages. We recently saw the fresh tracks of two lions over there. Death stalks everywhere. Hyenas and great pythons, and smaller, more deadly vipers, the dreaded buffalo who challenges the best hunters to his domain, all these vary the form of death. And if you are black, then every bush may screen the lurking enemy, balanced club and spear expectantly poised to avenge that old blood feud, years old, years before you were born. One swift, silent lunge at your back, without a moment's warning---piercing you clean through—and only his wild yell as your blood spurts its vital stream onto the ground, will attend your last moments. So went the great-hearted Major Stigand only a few years ago, all for the sins of some rascally Sudanese whom he had befriended.

Can you make out that village about half a mile back from the river whose tukl (house) tops you may just see? Death is there, too. A little mite of life may be dying—that almost too common sight in Africa. The parents were too calloused and strange to come the short distance to the doctor. Why, do you suppose, does not some doctor at home hear the call, and heed it, for this needy people, so long without a bit of medical work? Maybe because it is too hard and kills off so many doctors and even nurses. A nurse could do worlds of good here. They only got a fleeting touch of the gentle skill of a nurse's hand. Whenever there is a regular doctor here they have learned to love him and trust his medicines. They did trust the last one who was here such a pitifully short time until Our Lady Sudan the Killer laid him on his back. But now without a doctor many are unwilling to come for treatment. Bethink you, oh medic, what use you would be if you could get people to come to the place where they would hear the Gospel, and what would life be worth to you if you could tell them "The Power of God unto Salvation" yourself? In full view of the Church as it sits on the hill, and the place of God where His folks are, these people have lived and died for over twenty years. And still they die and go out into worse darkness to be with worse enemies and more poignant pains.

An old woman moans out her feeble plaint of hunger and thirst. It is real, too, for she has not eaten for three whole days, not taken a drink all this long, sweltering day. What does it matter? None get enough to eat, and the river is too far away to go and bring water, and she is soon going to die anyway. She can not work now and so it is better to feed the little that is left to younger mouths. Better be thankful it is the cool of the night when sleep will bring its opiate. Tomorrow when the sun arises to burn and blister and roast out their mental capacity into the dullness of the ox—then hunger and thirst will spring alive as a lion fully awakened and raving for food.

What a contrast to MY comfortable house, MY abundance of food, MY music, MY light, MY friends and their fellowship in Christ. Christ, the only Teacher who taught the story of the Good Samaritan. Those folks out there in the dark seem to respond at times so dully to the most astounding and welcome "news" that ever put hope in human hearts. For them no eye lights up, no heart burns within, no conscience smites its life giving dart. Can a man enjoy heaven looking across into hell? If one were unable to do anything about it the responsibility would end right here. But you can do everything—everything from a life to a prayer.

Friends of God who care, pray for that little heathen village on the Sobat so far away from you, and so near to the heart of God. Pray that some nurse, some doctor, or how fine of both, will see about this need and the need of hundreds of other such villages, and come over and help. Pray that as the preacher carries them life they may not forbear. What matter the vermin, the deadly venomous beasts, the claw of the lion. or the ripping tooth of the crocodile, the sun which roasts and scorches until their skins are black, the piercing cold at night, mosquitoes, the river, enemies. Life soon flickers out. Few mourn. Almost no one will shed a tear. The body is nothing to them. And I tell you frankly, folks, it is not so much too me that I would leave home and friends to come over here to patch up the ills of these bodies, alone. But a soul through eternity *is* worth all the really little it ever cost me or any other missionary to leave the best they know on earth. It was even worth all it cost Christ. And right now it is worth the definite, the strenuous, the daily travail of your intercession. Really it is.

THE OMDURMAN MARKET.

The Omdurman market existed before England re-conquered the Sudan by means of Kitchener's victory over the forces of the Khalifa in the battle of Omdurman on September the 2nd, 1898. Ruthless was the sack of Khartoum thirteen years previous, in which General "Chinese" Gordon, that valiant soldier of the cross of Jesus Christ, who had been hacked to pieces by the forces of the Mahdi and died shortly after. He was succeeded by the Khalifa who made Omdurman the capitol of his new kingdom, if it can be called such. Even then, in those dark days of the Khalifa's rule. the Omdurman market was an institution. Father Ohrwalder, a prisoner under the Mahdi and the Khalifa, in his book, "Ten years Captivity in the Mahdi's Camp," gives to us a conception of the Omdurman market in those days of blood-shed and untold suffering under the Khalifa's rule.

Ohrwalder states that when he was brought to Omdurman as a prisoner he found such crowds in the market that it was almost impossible to make one's way through. In those days the market was on the river bank where an extensive yard of sun-dried bricks had been divided off into sections for the various departments of the administration. A large corn store was made in which was collected a great amount of Kaffir corn; indeed so high was it that it could be seen from a considerable distance. Another yard was built in which the slaves were kept under the guard of soldiers. Here the slaves were shackled, twenty or thirty together in a long chain with iron rings around their necks. Any obstreperous slaves were generally shackled with one or two makias, or iron rings, around their ankles, joined together by a small chain or iron bar which made walking very difficult. Such were the rations of these slaves that great numbers of them died of starvation before they were fortunate enough to be sold. Another part of the market was railed off for the reception of sheep, camels, cattle, goats and donkeys.

A broad road led from the Mosque to the market which was one of the most important places in Omdurman, a place full of life, abounding in buyers and sellers as well as idlers who came to tattle and pick up any news they could. Here were collected merchants from Kordofan, Berber, Dongola, Suakin, all earnestly occupied in learning each other's news. The market was looked upon with the utmost distrust by the Khalifa, who would have abolished it had he thought it possible to do so, since rumors of the wildest sort were continually flying hither and thither, making it impossible to separate the false news from the true. The market is described as a strange medley of shops and stalls, workshops and straw huts. At night all the goods were removed as it was unsafe to leave them in the market, so that in the daytime the market was the very life of Omdurman, while at night it was absolutely deserted, which is true to this day.

A later development was the erection of small brick huts in which merchants could lock up their goods and leave them in charge of a caretaker. The women had their own special quarters, and at one time the men were forbidden to have any dealings with them. For the settlement of quarrels and disputes which frequently arose in the market, there was a special market court presided over by a judge, and all delinquents were interned in a large zariba (court yard) quite open to the burning rays of the sun. Close to the zariba were three sets of gallows, besides two others in different parts of the town. The gallows were erected close to the market in the hope that if executions were seen by the masses they would have a deterrent effect upon crime. The frequenters of the Omdurman market, then as now, were a conglomeration of every race in the Sudan; Fellata, Takruris, natives of Bornu, Wadai, Borgo and Darfur, negroes as black as ebony, down to a light chocolate color, Num Yum and Mombuttu cannibals, Dinka, Shilluk, Kara, Janghe, and others, Arabs of every tribe, Egyptians, Abyssinians, Turks, Syrians, Indians, Jews and Europeans.

As in former days, so today the market is a place full of life and one of the chief places of interest to those who visit Omdurman. As the market was divided into sections in the latter days of the Khalif's rule, so it is today. Along one narrow street are booths displaying skins of various sorts and descriptions, while along another narrow passageway are stalls, perhaps a hundred in number, whose sole article of trade consists of shoes made of cheap leather, red in color, somewhat similar in shape to the wooden shoes of the Dutch. The shops of the ivory dealers, goldsmiths and silver-smiths occupy another street. Shops, whose proprietors do their best to entice the natives to wear more and better clothes, are to be found in another section of the market. A pavilion covers those who traffic in meat. Bordering the pavilion are booths selling foodstuffs, some of which is raised in the immediate vicinity along the banks of the Nile, and some of which is imported from the different provinces of the Sudan. The province of Dongola, for example, supplies practically all the dates which are such a common sight in all parts of the market. Still another section is taken by those who manufacture the anaribs, or native beds, cheap, highly-colored trunks, sword cases and similar articles, while still another section sells grain and feed for the countless donkeys who bray out their tough lives in the Sudan.

Precedent evidently makes itself felt in the Sudan for the women today retain their quarter of the market, a quarter composed of several lanes lined on both sides by booths made of matting where fancy work, beads, trinkets, prayer mats, vegetables, dates, fuel and other sundry articles suggest, in their variety, an open air Five and Ten Cent Store; a Five and Ten Cent Store with a music department. The music department is composed of several men chanting verses from the Koran, accompanied by music (poetic license) manufactured on a native drum.

Were the attempt made to enumerate and describe all the articles on sale in the market the results of these labors would stand, no doubt, as a mild challenge to the "literature" published by Sears Roebuck, or Montgomery Ward and Company. Things of interest occur whenever men congregate, and surely the actions and personalities of the natives are of greater interest than the mere things offered for sale. While the direction of one individual's interest may be different from that of another, the variety of the incidents occurring in the market would surely have something of interest to all. Perhaps some of the readers of this magazine would find their greatest interest in observing the Arabs of the desert as they come in to do some trading. The sturdy strength which is theirs is not hidden by the single piece of cloth, once white, which is wrapped around them. A knife which is carried in a little leather case tied to the arm above the elbow, and a charm usually tied to the other arm would be conspicuous in their absence from the attire of these swarthy-hued sons of the desert, while beards of most of them are potential foes of a "Gillete". Others, again, would find their greatest interest in speaking to the people, could they speak their language, and thus learn of the various sections of the Sudan from which the natives come. Some of these old grizzled men who have passed through the days of the Mahdi and the

Khalifa, drawing upon their experiences, could hold you spell-bound. The forms of salutation when the people repeat over and over again the words of greeting for what seems a period of at least five minutes to a westerner, the salutation of the women as they embrace and embrace each other about the neck, the passing women with baskets on their heads and, perchance, a wee youngster carried in a piece of cloth tied on the mother's back, its little head bobbing in the fierce rays of the sun, these sights and many more would at least be novel sights to Western eyes.

Gone are the days when the old slave quarter with all its attendant horrors formed such a sad commentary on human nature lived on its lowest levels. Some twenty six years ago the history of the slave quarter reached the limit of its advance, but today that greatest of all slavery, the slavery of sin, superstition and ignorance still binds its victims with chains which can only be unshackeled by the liberating forces of the truths of Jesus Christ. Formidable, indeed, are these chains which clog the feet, kill hope and cloud the vision, prohibiting the journey along the pathway that leads to the Eternal City where men shall no longer see through a glass darkly because they shall see Him as He is in all His fulness, grace, beauty, and love. To strike the shackles from the feet, to plant a dynamic hope in the heart, to hold clearly before their eyes the great spiritual realities of life with their insistent demands to leave the lowlands of life, is a task beyond the power of man shot through and stained with his limitations. This is a supernatural task demanding supernatural power. If supernatural tasks call for supernatural power let us remember that once in the history of the world there appeared a Supernatural Leader who has pledged to His followers His supernatural resources for the successful prosecution of supernatural tasks undertaken in His name and redounding to His glory.

Blessed are those rare souls who discern in the ministry of intercession the privilege which is theirs in being instrumental in releasing the resources of Jesus Christ to meet the needs which, humanly speaking, are unmeetable. "More things are wrought by prayer than this old world dreams of" sheds light on much of the world's progress. Though there be many calls for intercession from all parts of the world, will you not also remember in your intercessions the thousands who buy and sell in the Omdurman market, that the day may be hastened when they shall come to understand the love manifested on Calvary's brow by the World's Great Burden Bearer, who must surely yearn, with an intensity greater than that which can be ours, to have those sons and daughters of many burdens bring their burdens to Him and become free men and women through the power of His truth. The unconscious message of the men and women of the Omdurman market to you unto whom the arm of the Lord has been revealed, may be summed up in three short words—PRAY FOR US.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

GOREI AT LAST

Can you imagine starting for a new home in the summer of one year and arriving there in the spring of the next year, just seven months later? And can you imagine having had to start the greater part of your goods five months before leaving making them on the way just one year? Well that has been our experience. On July 26, 1923, Mrs. Walker, Mr. Shields and I, with some missionaries for other fields left New York for Gorei. We did reach Abyssinia in a little more than two months. Since it was the rainy season and hard to travel and also since the doctor for Gorei was not to come until later we were in Sayo from October until the last of February. In February the Lambies came to Sayo from Addis Ababa for the first meeting of the Abyssinian Association. Association closed on Monday night the twenty-fifth of February and on

Tuesday morning the twenty-sixth we started for Gorei·

You would all have enjoyed seeing our caravan leaving Sayo that morning. We were indeed some crowd with all our servants, including interpreters with their families, house-boys tent boys, mule boys, carriers, watchmen and many others· I am sure there were more than a hundred people. We all rode mules, of course. By we I mean all of the Lambies, Miss Davison. Dr. Nagelsbach, Mrs. Walker and the two Shields.

Our trip was made so much more pleasant and so much easier by having the Lambies with us. They decided to go back to Addis Ababa this way. We did indeed appreciate the thoughtfulness of this decision· It meant more days of trekking for them and they had already had many days of these. The Lambie family had made the trip from Sayo to Gorei twice before so knew all the places to avoid and the best places for camping, etc. I will not tell of the trip. It was all very wonderful to us who had never trekked and, yes, at first very tiring. But you will have read of it in Dr. Lambie's diary.

Almost one week after leaving Sayo, on Monday afternoon, March 3rd, we arrived at our new home. How excited we all were! For many hours before reaching the town we were busy with our field glasses and asking Dr. Lambie just where *The House* was, and could we see even the roof, etc· Finally it came into view. How I wish I could make you see it as it looked to us that day.

The town of Gorei is on the top of a very high hill. The Mission house is built on the side hill. The house sits well back from the road and the whole compound is enclosed by a stone wall. With the spacious green lawn, the clump of stately eucalyptus trees and the profusion of red, pink and yellow roses it did indeed look attractive. Very soon we were off our mules and almost at once a general inspection was begun.

The Mission compound covers about five acres of ground. It is divided by stone walls into several gardens which are terraced· This house was built about twelve years ago by a corporation which later went out of business. The residence is on the second floor. The ground floor is divided into store rooms which we expect to use for school rooms. In the upstairs we have five rooms and the most wonderful veranda. It is more than twelve feet wide and extends entirely around the house. As in most places in the East, our kitchen and storeroom are in a separate house at the rear.

Our house is built of rough stones and has a corrugated zinc roof. The inside walls are covered with brown mud plaster· The floors are of wood—but I cannot say much more for them. The boards vary from four inches to a foot wide. The cracks are not quite so wide as the boards. In many places one board is half an inch higher than the one next to it. But we do have glass in our windows and also in the two doors of the living room.

The house faces the northwest. From our front veranda we look out over miles of beautiful, wooded valley to the mountains beyond, while our sunset views from the west corner are beyond description. I never before knew there could be so many colors in the sky.

Of course we did not see all this in that first hour· A great deal of that time was taken up with plans for making the house livable. For just a week we lived in our tent and devoted all our time to having the house cleaned. This was indeed a big job. For some months an Armenian family had been living in the house which will partly explain why it took so much cleaning. But after much hot water, lysol and lye we moved in. We have been here three and one half months. I am sure if the Lambies could visit us now they would not recognize it as the same place. The ugly brown walls have all been covered with gray and ivory alabastine. We have a lovely fireplace built in our living room, which we surely do enjoy since the rains have started· With curtains and draperies at all the windows and our furniture in place we feel that it is home. What matters that some of the furniture is made from Montgomery Ward boxes? What matters if we do have to spend some time moving the table and Victrola about on our uneven floor so they will not rock too badly? We are at last in our *own home* and at last have gotten started in the work to which we had been looking forward for so long. All the work is so encouraging---but I must wait until another time to tell you of that.

Yours truly

(Mrs. R. F.) Mildred Christie Shields

GETTIN' EDUCATED AT SAYO.

It is a raw day in August and I have sought in vain for a place where the "muse of composition" might come to aid me. At my desk, only to shiver and leave. Then by the crackling wood fire where sleep almost overcame me. At last I have left the fire and curled up on the couch alone with a blanket and am just going to tell you about our schools without any pretense at writing an article,---that bugbear of many missionaries.

Mr. Buchanan, you know, has charge of the Galla boys' day school. It is in session from two to five Monday to Saturday. They have about one hundred and twenty boys now. The advanced class has learned to read and write Galla and is now learning Amharic and Arithmetic. The next class will soon be ready for the Amharic. In fact they think they are ready now, but we do not consider it good reading when a boy has to repeat his words three or four times. They think if they can stumble over it and understand it that they are reading. Not long ago they decided they must have the Amharic or leave. They were given the week end to consider and return to school. All but two were back on Monday ready to read the Galla some more. One trouble is that the book supply in both Galla and Amharic is limited. Translated into Galla are a small reading book, a little Bible story book and the Bible. In Amharic there are in addition to these same books, a very small geograhpy, Pilgrims Progress and a few others. Can you imagine the pupils at home being content to go through school with practically nothing but the Bible to read? This same class is being taught arithmetic, by a boy who goes to morning school. One week, he learns how to multiply by nine and the next week or two he teaches that to his class in the afternoon. They are making good progress and so is he.

The third class is well along in the Galla reading book and learning the fundamentals of arithmetic. The lower classes are pegging away at the long alphabet, learning to read and write it correctly. They make so much noise with their ha hoo he and la loo le, that I do not see how the others can hear their teacher's words. You see we have two little rooms shut off by themselves, but all seven classes cannot be in them, so some must stay out in the assembly room, which by the way is too small. A boy on one bench will be saying his ha hoo hes while the boys just in front of him are trying to learn Amharic. It must be hard on the teacher's nerves and on the boys too.

One of these afternoon teachers has a small Amharic class of eight in the mornings. Four of the other teachers are in the English classes in the mornings. Morning school is from eight forty-five to twelve, with a fifteen minute recess. Beside the Amharic and English classes, one of our older Galla girls teaches a class of a dozen girls and women. They are nearly ready to start reading two letter words and their writing is becoming legible.

Biretu. their teacher is about sixteen and gets her knowledge in the afternoon school with a few other girls. About two years ago she started to come to the meetings for women. Then Mrs. Russell gathered a few of the women together and taught them the alphabet. It was in these meetings that Biretu received her desire to learn. At that time her mother was very angry because she went to the meetings and tried to stop her. She thought it was very much better for her daughter to earn a few tamones than learn to read. At that time Biretu was a rather flighty girl with few thoughts in her head except the boys. Now all this has changed. Her mother is house mother for our girls' boarding school and comes regularly to the week day Bible classes. Biretu has not lost all of her foolish ways, but is sincere and a great help in the school. There are very, very few women around Sayo who can read and so we have to do the best we can for women teachers. I hope some day we will need many more. Before that time, the Gallas will have to get more confidence in the missionaries and see the need of teaching their daughters. Beside school work, the seven girls in the boarding school are learning to cook, market, spin cotton and sew. They cannot do their marketing over the phone, but trudge off to a big open field about a mile away, rain or shine, and bring home their purchases bound on their backs with a long cloth.

BIRETU AND HER MOTHER

In the English school, we have twenty-four. You may have heard just why we have an English school, so I will tell you. Some Greek merchants here have Galla wives and they want their children to learn English. These children are very bright. Most of them already know how to read and write Greek, Galla and some Amharic. All of the older ones recently made a public confession of faith in Christ and we hope to train some of them for future teachers. As I said before, in the English classes are a few Gallas and Amharas too. As yet we are only teaching them reading, writing, arithmetic and spelling. Later, when they know the language better, we will take up geography, history and grammar. But best of all is our Bible lessons. How different it is from the way I remember in the grades. The teacher used to read most any place from the Bible, make no comments at all and then we all said the Lord's Prayer. I am glad that week day religious training is being put into many of the schools at home. We surely have it here. Lately we have been taking the Old Testament stories and the children like them very much. And then we take turns leading in prayer. At first they were inclined to giggle a little, but they soon got over that. Now I can call on any of the older ones and we will have a good earnest prayer. Could the sixth and seventh grade pupils in America do that?

Sincerly yours
Isabel Blair.

"THE FOURTH"

By (Mrs. R. R.) Effie Miner West.

Dear Friends in America,

You haven't anything on us for excitement on the fourth of July! But no doubt by the time this reaches you, you will be so busy in the 'joy of Christmas rush' that you will have forgotten all the events of your last Fourth. Not so, your Addis Ababa missionaries! We will still be talking about it. I shouldn't be surprised if the next time we celebrate that day with you at home if we shouldn't be reminded to retell 'once up-on-a time we had a thrilling Fourth in Addis Ababa'.

We awakened before sun-rise on the morning of the Fourth with the usual tingle of excitement that precedes all picnics. One of the carriage wheels had to have its last coat of new paint before we could parade to our destination. Our other activities that morning were just ordinary picnic preparations that kept everybody rushing around until the last minute.

Our gay spirits must have been contagious to all about us. The merry chug of Dr. Lambie's Ford could be heard up in the garage. But suddenly darted out. For an instant we wondered if we were dreaming, or just seeing things. We were seeing things! Wildly the car left the beaten track, cutting queer capers as it dodged trees and stumps, and a second later it went bounding across the road again this time stopping abruptly before the garden fence. A poor, trembling, Abyssinian boy emerged from the car with eyes that looked for all the world like two big marbles! He couldn't say a word, even if he had had a word to say. But it wasn't hard to see that this willing helper had taken it upon himself to usher the car down for its daily washing. Fortunately no harm was done. We have reasons for believing that this lad will not ever again attempt to drive a car, and we hope that this lesson might carry further than that.

By this time the horse back riders were most ready to start ahead and the carriage was waiting in front of the hospital for the girls, Florence White and Florence Davison, and for Phil and I who were giving Ordophia last minute advice on how to care for our tiny missionary during our absence. At last we were off with baskets, rain-togs, and flags. Our team hadn't been driven for a few months and now threatened to go on a strike altogether. A little forceful encouragement and we thought old Gory would turn a summersault before we ever left our compound. We would all have willingly dismounted, but this was not practical while the horses were so active. Soon we were all facing our big stone gate, where we all lost fully three heart beats apiece! Was Gory going to crowd Kismet into the stone wall? No! Thank goodness that wasn't his idea for the next minute we were tearing down the stone road, one horse going at a full gallop and the other trotting. Before long the horses became a little used to pulling and went as a respectable team should. But still we could hardly settle back in our seats. The 'boulevards' were not crowded with pleasure seekers, but never the less crowded even in Abyssinia. Hundreds of stubborn little mules, or small (living trucks to the last 'straw' that will hang on;) and almost as many dogs as mules; as well as all the pedestrians, make traffic almost as congested as at home. But at last we began to breathe regularly again and slowly the Fourth of July spirit came back to us.

Suddenly our carriage stopped as abruptly as the car before the fence had earlier that morning. Phil jumped out and held the horses while the girls in the rear seat stepped out quite easily now that the hind wheel had rolled off! What a sight we would have made for a camera! Yet there was not a camera in all our paraphernalia. Well we wouldn't willingly go through another such breakdown even though we all say it was almost worth it for the interesting experience that followed. We even tried to make the rest of the missionaries sorry that they were not all there to enjoy it with us. An ex-Russian Prince came from a little house at the side of the road and invited us into his home until the rest of our party should come by and rescue us. We certainly enjoyed the hospitality of these friends for an hour. It was a bit difficult to communicate with them, and still how welcome they made us feel. Choice roses were gathered from their garden, for each of us. When we asked them not to serve tea or coffee for us they brought in fruit. We gathered bits of information of their homeland. But when the bashful brother was persuaded to play his Accordion for us we really hated to hear the honk, honk of the car. Still I must say we were mighty thankful after we once got away, to have a way to get us bag and baggage to the picnic.

I hardly need to go into details of the rest of the day. There was a wonderful dinner, a few stunts and fireworks; together with the jolly fellowship of our little crowd. (We were able to get the fire-works from a French shop here who had them in stock for the fourteenth of July (for their own countrymen.)

At the end of the day we went to the depot to welcome a bride and groom who arrived on the evening train. Mr. Beven who has charge of the International Bible Society here, and his bride is from Aden Swedish Mission. It was most like meeting an old friend to see her again, because she had been so kind to us when we came through Aden on our way to Addis Ababa. This 'greeting' was rather a nice ending for such a thrilling day, don't you think?

INDIA

Miss Jean Morrison, Abbottabad, India, Editor

THE SIALKOT CONVENTION

The 1924 Sialkot Convention has passed into history; for the first time we occupied the splendid new C. T. I. buildings and were most comfortable. It was a large Convention this year and a very quiet one. Dr. William Evans from America who is master of the art of Bible teaching, opened the treasures of Ephesians to us and henceforth it will be a new book. Two young Indian Christians on their way to the Convention fell into conversation with a young Brahmin, and witnessed with such power to the salvation that there is for us in Christ Jesus that he came to the Convention with them and made a public profession of his faith. Also a young Mohammedan who has been under instruction for some time, made the final decision. There was not the spirit of revival manifested among the Indian Christians that we had hoped and prayed for.

Terrible floods are raging in different parts of India and much property has been destroyed and there has been a serious loss of life, trains are held up and mails much delayed. We hope that Rev. R. W. Cummings who is on his way to the big annual Methodist meeting in Lucknow, will be able to get there in time for his meetings. Mr Cummings is much in demand as a speaker at Christian Conferences.

The missionary party from home is due in Sialkot the very day our annual meeting opens, Oct. 15th, they will receive a warm welcome. This will be our record year for visitors from America, Miss Wilgus from Xenia, Ohio, Mrs. McCullagh from Pittsburgh, Mrs. Buchanan and daughter from Monmouth, Miss Ferrier from Egypt and Miss Nellie Gordon from New York.

Two events of importance will mark this month, on Oct 21st, at our annual meeting, Miss Gertrude Martin, daughter of Rev. J. H. and Mrs. Martin, will be married to the Rev. John Elder Wallace and on Oct. 31st, at the home of her sister, Mrs. J. A. McArthur, Gujranwala, Miss Eunice Cleland will be married to the Rev. Clinton Loehlin. Both of these gentlemen belong to the Presbyterian Mission.

Dr. Maria White of Pasrur has been seriously ill, fever and other complications, she is better but still very weak, her niece is to arrive with the outcoming party. Miss McArthur is convalescent after an attack of typhoid fever.

Gordon Mission College in Rawalpindi has opened with an attendance of 222, this is 33 percent more than last year and 25 percent above the highest attendance the college has ever had. Students and faculty are rejoicing over the return of Dr. R. R. Stewart to the work. Another missionary Professor is absolutely necessary if we are to properly look after this large number of students and give adequate Bible instruction.

The Rawalpindi High School opened with 900 students in the main and two branch schools; one of the Christian teachers is a Scout Master and is introducing this work in the school, we need more Boy Scouts and Girl Guides out here to inculcate resourcefulness and the idea of service.

Government has given a grant for treatment and special diet for the lepers in our Leper Asylum in Rawalpindi, we can report no cures but the general condition of many has improved.

On Oct. 2nd Isabel Grace arrived in the Walker Gordon home, she weighs 9¼ pounds, baby and mother both doing well.

Abbottabad, Hazara district, now has six little girls in the Christian boarding school in Sargodha, this will mean much to our work in the coming years. The opening up of the village work in this new district is proving very interesting. The school for Hindu and Mohammedan girls has grown to 28. Please pray for all of the Mohammedan work in India and elsewhere.

Miss Nellie Gordon has accepted the post of English teacher in our Avalon High School for girls in Pathankote.

Rawalpindi has been celebrating with dinners and teas and other functions the return of Dr. R. R. Stewart and family from America, Dr. Stewart will become Principal of Gordon College when Dr Porter leaves on furlough. These celebrations included a welcome to Rev. J. B. and Mrs. Cummings who have come to take up work in the College.

Three new members have joined our Mission, a little son to Rev. and Mrs. F. C. Patterson, Sialkot, a little daughter to Rev. W. A. and Mrs. Gordon, Sheikapura and a little daughter to Dr. and Mrs. J. G. Martin, Taxila. Welcome to our Mission band.

INDIA NEWS NOTES

Miss Jean Morrison, Editor, Abbottabad, N. W. F. P., North India.

Our annual meeting was perhaps the largest ever held, visitors, children and members counted up to almost 200. The program prepared by the Devotional Committee afforded a variety of spiritual food on which all feasted and we came away refreshed and edified for further work in the Master's vineyard. Again we united in prayer and faith for a great revival awakening in our beloved India.

The party from home arrived on the opening day and were received with great rejoicing. Rev. W. D. Mercer was elected General Secretary of the Mission vice Rev. H. C. Chambers D. D. This will change Mr. Mercer's address from Sialkot to Gujranwala.

The shortage of men necessitated many changes in locations. The one that affects me most is that Dr. and Mrs. J. H. Martin are transferred from Abbottabad to Sangla Hill, this leaves me the only resident missionary in Abbottabad, Hazara District. Mr. Heinrich of Rawalpindi is placed in charge of the men's work and will make occasional visits.

It was with real regret that we bade farewell to Rev. and Mrs. Fred Mitchell and Miss Horst; the former proceed home on account of Mrs. Mitchell's illness, their address is Los Angeles. Miss Horst went on account of her mother's serious illness. Dr. and Mrs. Chambers and their daughter, Miss Eleanor, and Miss Wilgus of Xenia will be sailing in a few days by the Pacific route for America; the address of the Chambers will also be Los Angeles. It has been a great pleasure to have Miss Wilgus with us, she made herself one of us in every way and has been most helpful, we wish we might keep her.

Our social evening this year was unique because we had so many things to celebrate of an unusual character. First and foremost Dr. T. L. Scott completed his fifty years of service in the field: He is the honored and beloved senior Professor in our Theological Seminary. But not content with this important service, he, and his daughter, Miss Louise, have regularly carried on evangelistic work in one of the suburbs of Gujranwala with excellent results. The first act of the evening was to honor Dr. Scott whom we all delight to honor, he is adored by the children who demanded that they too be allowed to give him a present, so in they marched, big and little, climbing all over him and garlanding him with a wealth of garlands, true Indian fashion, Miss Anabel Merriam made the presentation speech, and a very neat little speech it was, then Mary and Margaret Ayers, together, handed him the gift, a handsome cane. Our modest gift was rather an anticlimax following all this display.

* * *

We read in the Foreign Secretary's message that the missionaries gave Dr. Scott three hundred rupees and it should be recorded here. Editor Magazine.

Then Miss Josephine White seated in the chair of state and we gifted her for her forty years of splendid service among the women of India. Even now we had not exhausted our list of those to whom honors were due. I wonder if you all know that our dear Women's Board, not content with being the kindest and most generous Women's Board in all the world, in addition to everything else they do for us, on the 30th anniversary of our work in India, presents each lady, married and single, with a beautiful brooch. This year the recipients were Miss Mary Lawrence and Miss Ella Gordon and the presentation was by Miss Kate Hill. As you can imagine we were now ready for refreshments which consisted of frappe and real American candy sent out from America by our good friend Mrs. George Moore. I wish she could have heard the clapping and the nine ringing cheers we gave her.

Many problems confronted us, one that was not answered was how we are to care for our new converts, particularly those from Mohammedanism. We decided that another cottage must be erected at once for the Girls Boarding School in Sargodha as it is urgently needed. I wish I could help you to understand how very important it is that we educate our little Christian girls.

WORDS OF APPRECIATION

The Board of Managers of the Orphans Home wish to very gratefully acknowledge the kind assistance our many friends have given us throughout the year in caring for our large family of little folks. Each month there come donations of clothing or some furnishing for the home to make the children more happy and comfortable but especially at this season of the year do we realize and appreciate the kind thoughtfullness and interest of our many friends in the Home. Like all little children our little folks love jelly or "spread" of any kind and as our fruit shelves are being filled with the good things from your orchards and gardens we are very happy for we know we shall be able to gratify them.

May the Lord richly reward you all for your labor of love and the blessing return unto you all hundred fold.

Truly the Lord of us hath mindful been and as we look forward to a new home where we can care for more of His orphaned ones of faithful in the work entrusted to us He will surely bless us still.

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EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

A MESSAGE FOR THE NEW YEAR

The task entrusted to the Church is to win the world for Christ. . The Church is composed of individual members. The infinite resources of grace, love, wisdom and power in Jesus Christ are the measures of the hopes and the possible achievements of the Church.

If this is true then we see a great and glorious purpose as we face the New Year's life and work. The task entrusted to us—that of winning victories for God in our own lives, in our homeland, in the great world, is not out of the range of practical possibilities. Such victories are beyond our weakness, but are not beyond God's power through us, for with God all things are possible. And so we have a right to say that the great task continued from the old year to the New Year is not an impossible task because unfinished in the old year.

The story of the New Year need not be a story of failure; rather it may be the most glorious record of the manifestation of the power and glory of God.

But there are immutable laws governing such results. The law of obedience is one. The man who obeys God has the power of God; the man who trusts God discovers God, and with God any task for the Kingdom of Jesus Christ will be accomplished.

But disobedience leads to failure.

Are we compromising with some sin which He has condemned? Are we holding back something or some one from His claims? Are we content with lower ideals than we should have, yielding to the prevalent trend of compromise with self and the world, which is so widely accepted as necessary, but which is really a confession of failure, and is unworthy of an all sufficient Saviour. Such a life is not right. It cannot be filled with love, joy, and peace. It means impotence in the face of big tasks. Obedience to God, means to have power with God. The Church that is not disobedient to the heavenly vision that is not deaf to the heavenly call, is the victorious Church. The Church consists of individuals; the primary need is that *we* should obey.

There is another law which we must remember this New Year. It is this; "Whosoever will save his life shall lose it; but whosoever shall lose his life shall save it".

It is all-right! We can trust God. He who gives receives. He who dares succeeds. He who dies lives. He from whom most flows is most filled.

Fellow workers, shall we go forward this year to attempt far greater things than ever before in the spirit of trustful obedience and sacrifice?

Then it will be a year when many men and women now Heathen and Mohammedan, will join in the song of the redeemed; when the Church in the homeland will rise to its obligations and be enriched with power and, above all, when the Name of God and His Son Jesus Christ will be glorified.

It is possible. It is His will. Are we ready to enter the New Year?

Adapted from a Message and a Meditation for the New Year from the Church Missionary Review.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

A RETROSPECT AND A QUESTION.

The year is past and over,
Say, hast thou spent it well?
'Hast thou lived each hour with a purpose true?
Hast thou done each task thou wast called to do?
What does the record tell?
The year is past and over,
Save but a breath of prayer:
For the task undone, for evil wrought,
O Thou God of grace, is forgiveness sought.
Farewell, farewell, OLD YEAR.

A VERY HAPPY NEW YEAR TO ALL.

Our New Year.

With the glad notes of praise and gratitude from the 1924 Thank-Offering ringing in our ears, we turn to greet the New Year with hearts all aglow with hopes of entering new doors of service for our blessed Lord through the Thank-Offering. God has marvelously blessed our offerings as they have been given to Him year by year. The 1924 offering has been received, the books are closed and already we are in another Thank-Offering year. As you look back and recount your great blessings of the year what is your testimony? Has He been mindful of your needs, your health, your strength, your family and friends? Did we realize that all our blessings came from our Father the giver, and express our gratitude to Him by our thankofferings.

If we did not express our gratitude each day of the year was it because no blessing came into our lives or were we not able to recognize "all things" as blessings? Varied have been the experiences of each one.

May all be able to testify that His presence was felt in the sunshine and in the shadow, in the easy places as well as the hard ones, in health and in sickness, in joy and in sorrow. As we review the year and recount the blessings the heart is filled with praise and thanksgiving. He has given us:

Another year of progress, another year of praise,

Another year of proving His presence all the days;

Another year of service of witness for His love;

Another year of training for holier work above.

As we enter another year of service for Him may we rest upon Him for wisdom and strength. We do not work alone but with Him day by day. As we go through the year with Him we need have no fear for the difficulties or hindrances of the way. He will remove these as we come to them. When we have Him as our companion we know that each step we make will be a real advance, that day by day and month by month we will be accomplishing the task He has given us to do. May we experience each day of this year blessings that will call forth our gratitude to the giver of all our gifts and may this gratitude be expressed in daily Thank-Offerings. May His richest blessing be yours day by day during the whole of 1925.

THANK-OFFERING SUPPLIES

All are for your use and we trust they will be helpful to you. The following ones can be of great service in the monthly programs.

The Evolution of the Jug Habit.
Why three Hindu Girls gave a Thank-Offering.
The Christians Song of Thanksgiving.
The History of the Thank-Offering.
Life Membership Fund.
Whose is it, Mine or God's?
Mrs. Morgan's Quarter.
A Daughter of Tyre.
Thank-Offering Questions for Monthly Program (ten in set).
Duties of Thank-Offering Secretaries.
At life's Daily Crossings.
Why give a Thank-Offering?
Gratitude.
Prayer our Best Preparation.

THE THANKFUL HEART.

In a recent number of a religious periodical the front page has a picture that would be helpful to all if we might study it each day of 1925.

It portrays a very humble home of one room furnished with a few necessary articles fashioned by inexperienced hands. It is a home where love dwells in the heart of each. This family, father mother and golden haired baby surround a table made of rough boards. A white cloth covers part of the table and on this cloth is spread their Thanksgiving dinner. There are two empty bowls, two spoons, a plate of bread and a pitcher partially filled with milk. Before partaking of their holiday dinner the mother and baby with bowed heads, the father standing with face turned upward thanks God for His great goodness to them and the tender mercies and care He has showered upon them, acknowledging God as the giver of all their blessings. The Thankful Heart just radiates from such a scene Oh, that each woman in our Church might have this thankful heart each day of this year. If so what wonderful blessings the whole Church might experience.

How often we complain about the things denied us and forget the many many things we receive from our heavenly Father each day. The things we enjoy daily yet never count them blessings until they are gone from us.

Do we thank Him for our strong bodies while we are able to go and do as we will or is it when sickness comes or injury befalls us that we realize the blessings of health and strength had never been counted.

May a *Thankful Heart* be our motto each day of this year. Thanking Him for the daily blessings of air, sunshine, rain, water, homes, loved ones, friends, congregations, missionary societies, Christian friendships and the many many blessings we are enjoying daily. If we cultivated such a heart many of the things that worry and vex will disappear out of our lives and happiness and joy will reign.

Our interest too in others will increase and our desire will be that all may have an opportunity to know God and His wonderful provision for all.

If we express our gratitude daily by our thank-offerings when the accumulated offerings of each day of 1925 are presented next fall a wonderful anthem of praise to God will go up from the women and children in the north, south, east and west joining their praise with the women and children from across the sea. This accumulated offering will exceed any previous thank-offering.

May the new year be a happy one for each of His servants and enter it with the prayer.

"I want my heart made pure, dear Lord,
I want to know and love thy word.
To be all glorious within,
Freed from each spot and stain of sin.
I want the New Year's opening days
To fill with love, and prayer, and praise,
Some little things to do for Thee,
For Thou hast done great things for me
I want some other soul to bring
To Thee, my Savior and my King.
For Thou wilt not, Lord, My prayer deny,
For Thou canst all my wants supply.
In Jesus's name our prayer we raise,
Whose guiding hand has blessed our days.
And may we Lord in Godly fear,
Serve Thee through all the coming year."

EZEL, KENTUCKY.

All our readers have been intensly interested in the new Home Mission work of our Women's General Missionary Society at Ezel, Kentucky commenced early this year. This work has developed with great rapidity and we all praise God. From the beginning this work has been very fortunate in having Mrs. J. C. Alter with them. From the beginning the women have gathered together to sew, study different mission fields, the different departments of work of the Women's General Missionary Society with a social feature at each meeting. These meetings have proved a blessing to the women and now they have been organized into a missionary society with fifteen charter members. And the first thing they did after their organization was to hold a Thank-Offering service when the Women's Kings Heralds and Junior societies presented to God sixty dollars as an expression of their gratitude to Him. This was their first thank-offering but already they are looking forward to another one and have secured thank-offering boxes for use during this year. The future is bright with promise and the note of thanksgiving and praise is being expressed.

REPORT BLANKS

Our thank-offering year has closed. Did we accomplish all we planned to do? We can not change the results now. The books are closed and if the amount was not as large as we hoped we can with renewed interest begin to plan and give for the 1925 offering. There is one thing and a *very important thing* that is yet to be done in order that the years work be complete and that is to fill in all blanks. The Thank-Offering Secretary of the Women's society fills in the white blank, the Thank-Offering Secretary of the Young Women's society fills the blue blank and the Junior Superintendent fills in the pink blank and mails them to the Thank Offering Secretary of your presbyterial, whose name and address is on the top of your report blank.

The Presbyterial Secretary fills the yellow blanks, keeps one for her report to her presbyterial and mails the other one and all society blanks to the General Secretary before January 31, 1925.

The Presbyterial Secretary can not send her report unless the societies in the presbyterial help her. There are still a few days before January 31, 1925. Will you help your presbyterial to have a place on the Honor Roll this year! All would rejoice if your secretary could report at our next convention that all presbyterials are on the Honor Roll. If every society reports a thank-offering on time all will be on this roll. If you have filled your blanks and mailed them, THANK YOU. We appreciate your promptness. If you have not filled the blanks and mailed them PLEASE do so TODAY.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25,00 Each

Beginning Sept. 15, 1924, Ending Oct. 15, 1924

55. Mrs. Margaret Addy, Cambridge, Ohio.
56. Mrs. Olo Leslie, Beloit, Kans. By her husband.
57. Mrs. Joseph B. Clyde, Kansas City, Kans. By W. M. S. Kansas City, Kans.
58. Mrs. Samuel H. Bobenmyer, Hamilton, O. By her devoted son, Robert.
59. Mrs. J. M. Cochran, Pittsburgh, Pa. By Mrs. T. T. Lowman.
60. Mrs. John McDonald Russell, Pittsburgh, Pa. By Mrs. T. T. Lowman.
61. Mrs. Lewis A. Shultz, Wilkinsburg, Pa. By a friend.
62. F. Julia Eakin, In honor of her mother, Mrs. Eva M. Eakin.
63. Nancy B. Blair, Pittsburgh, Pa.
64. Helen Rea, Youngstown, Ohio.
65. Mrs. W. L. Pollock, Mercer, Pa. By her husband.
66. Mrs. Anna Perrin, Dayton, Ohio.
67. Mrs. Martha Miller Shields, (In Memoriam) By the Pastor's Aid and Missionary Society of Central Falls United Presbyterian Church.
68. Mrs. J. B. Porter, Mayetta, Kans.
69. Mrs. Mary M. Weidenaar, Lansing, Ill. By W. M. S. of Second U. P. Church of Chicago.
70. Mrs. Wm. Tomaseck, Cleveland, Ohio.
71. Mrs. Sarah Jaggers, Iberia, Ohio.
72. Mrs. Alice McClarren, Iberia, Ohio. By her husband.

(See December issue No. 73 to 103)

SENIOR LIFE MEMBERS
At $25.00 Each

Beginning November 15th, Ending Dec. 15th

104. Mrs. Byron McCulley, Cambridge, Ohio. By friends.
105. Mrs. T. C. Knox, Cambridge, Ohio.
106. Mrs. Mary A. Reep, (In Memoriam) By her nephew, S. E. Crawford, Petrolia, Pa.
107. Mrs. Barbara A. Maxwell, Troy, N. Y. By her daughters, Margaret and Elizabeth.
108. Mrs. Catherine MacLennan, Boston, Mass. By friends.
109. Catherine J. MacRae, Boston, Mass. By Mrs. Stoddard.
110. Christene MacInnis, Boston, Mass. By friends.
111. Sophie Morrison, Boston, Mass. By Mrs. Stoddard.
112. Jessie Ross, Boston, Mass. By the Sewing Circle.
113. Mrs. Eva Miller, Sharon, Pa. By her mother, Mrs. Lottie Offensend.
114. Mrs. Annie Miskil. By her sister, Mrs. Lottie Offensend.
115. Mrs. Iva Rezner, Kirkwood, Ill. By Mrs. Allie Tinkham of the Kirkwood W. M. S.
116. Mrs. Fannie Sellers, Pittsburgh, Pa. By Herron Hill W. M. S.
117. Ruth Thompson, Pittsburgh, Pa. By Herron Hill W. M. S.
118. Mrs. James Larsen, Denver, Colo. By her daughters.
119. Mrs. Anna C. Smith, Rochester, N. Y. By Mrs. Anna Inglis.
120. Mrs. Louise Rogers, Rochester, N. Y. By a friend.
121. Esther C. Black, Rochester, N. Y. By her brother and sister, Mr. and Mrs. Willard Smith.
122. Mrs. Jennie Viehdorfer, Philadelphia, Pa.
123. Mrs. H. Rutter, Pittsburgh, Pa.
124. Mrs. E. J. Cruikshank, Wilkinsburg, Pa. By a friend.
125. Mrs. Daniel Mull, Pittsburgh, Pa. By a friend.
126. Mrs. Peter Duncan, Pittsburgh, Pa. By Mabel Weitzel.
127. Mrs. Edward R. Wallace, Hamilton, Ohio. By her husband.
128. Belle Snyder, Youngstown, Ohio. By her brother and sister, Mr. and Mrs. J. A. Burns.
129 Mrs. Mary E. Woodfin, Christiana, Tenn. By her son, Dr. Wm. M. Woodfin.
130. Mrs. William A. Wilson, Pittsburgh, Pa.
131. Martha Love, Pittsburgh, Pa.
132. Mrs. Mary Spence, (In Memoriam) By Third, Pittsburgh, W. M. S.
133. Grace C. Brown, New Castle, Pa. By Young Ladies M. S.
134. Elizabeth B. Davidson, (In Memoriam) By her sister, Dell Davidson, New Castle, Pa.
135. Harriet M. Smith, New Castle, Pa. By Rebekah Chapter.
136. Mrs. Chas. Myers, New Castle, Pa. By Oak Grove W. M. S. in memory of Miss Jemina Shaffer.
137. Ella McKim, Ellwood City, Pa. By W. M. S. of Wurtemburg.
138. Mrs. Mary Erskin, Lowellville, Ohio. By a friend.
139. Mrs. Ida Gilfillan, New Castle, Pa. By a friend.
140. Mrs. Ernest Guy, New Castle, Pa. By Mr. and Mrs. Chas. Wellhausen.
141. Mrs. Jane Blair, New Castle, Pa. By W. M. S.
142. Mrs. Mary Winters, New Castle, Pa. By W. M. S.
143. Mrs Clara Auberle, New Castle, Pa.
144. Mrs. George W. Weddell, New Castle, Pa.
145. Hazel Arline Grubbs, Tarentum, Pa. By a friend.
146. Mrs. Jennie Austen, Glenshaw, Pa. By her father, J. H. Crane.
147. Mrs. Emma L. Ralston, Pittsburgh, Pa. By her aunt, Miss Emma White.
148. Mrs. Julia A. Kennedy, Pittsburgh, Pa. By Miss Sarah J. Anderson.
149. Mrs. Nettie G. Randles, Sandwich, Ill. With loving kindness by W. M. S. of Somonauk U. P. Church.
150. Mrs. Samuel Anderson, Dormont, Pa. By Mt. Lebanon W. M. S. and Ladies Aid Society.
151. Mrs. Alexander Johnson, Thompsonville, Conn.
152. Emma Schooley, Indianola, Iowa. By a friend.
153. Mrs. F. D. McKee, Des Moines, Iowa. By a friend.

154. Mrs. Merriam J. Buckley, Monroe, Ia. By her father, F. B. Kingdon.
155. Mrs. Elizabeth Drake, Kansas City, Mo. By friends.
156. Mrs. J. R. Allison, Topeka, Kans. By Mrs. M. Alexander.
157. Mrs. E. A. Edmondson, Topeka, Kans. By Mrs. M. Alexander.
158. Mrs. Anna L. Bell, Topeka, Kans. By Mrs. M. Alexander
159. Mrs. Clyde Chalmers Topeka, Kans. By Mrs. Howard Chalmers and Miss Nina Chalmers.
160. Mrs. Andrew E. Sloan, Pittsburgh, Pa. By Mrs. W. L. Sloan.
161. Mrs. E. F. McMillin, Wilkinsburg, Pa.
162. Mrs. Mary Gassaway, Edgewood, Pa. By her daughter, Mrs. T. S. Grubbs.
163. Miss Mary Kidd, Wilkinsburg, Pa. By her niece, Mrs. J. Walter Kidd.
164. Mrs. T. A. Dicks, Pittsburgh, Pa. By friends in Y. W. M. S. Second U. P. Church, Wilkinsburg.
165 Mrs. Sarah E. Long, Wilkinsburg, Pa. By her daughter Jennie J. Long.
166. Jennie J. Long, Wilkinsburg, Pa.
167. Mrs. D. K. Lloyd. Wilkinsburg, Pa. By Mrs. B. D. Peters.
168. Mary White, Crafton, Pa., By Iva B. and Sarah S. Laing.
169. Harriet G. Jongewaard, Jhelum, India. By Iva B. and Sarah S. Laing.
170. Mrs. Alice Hubbard Duff (In Memoriam) By her husband.
171. Mrs. Fredrick MacIntire, Philadelphia, Pa. By a friend, Mrs. Millard Keiter.
172. Mrs. William Bell, Philadelphia, Pa. By a friend, Mrs. Millard Keiter.
173. Mrs. Samuel Kimbler, Philadephia, Pa. By W. M. S. of First Church.
174. Mrs. Jennie Parker Montgomery, Philadelphia, Pa. By her mother.
175. Miss Margaret McIntire, Philadelphia, Pa.
176. Mrs. John Jay Brooks, Philadelphia, Pa. By her husband.
177. Mrs. Harry Ritter, Philadelphia, Pa. By two friends.
178. Mrs. Florence Krause, Philadelphia, Pa. By two friends.
179. Miss Kathryn MacKenzie, Khartum North, Sudan. By Y. W. M. S. Fifth Church.
180. Mrs. Helen Clough, Philadelphia, Pa.,
181. Miss Jennie Livingston, Philadelphia, Pa.
182. Miss Mabel Beyler, Philadelphia, Pa.
183. Mrs. George Wilson, Philadelphia, Pa., By her sister.
184. Mrs. John Martin, Philadelphia Pa., By her husband.
185. Mrs. John Lamont, Philadelphia, Pa.
186. Mrs. Dorothy V. Beaver, Philadelphia, Pa.
187. Mrs. Estelle R. Gregg, Philadelphia, Pa.
188. Miss Emily J. Deal, (In Memoriam) By her sister.
189. Mrs. William Newlands, Philadelphia, Pa.
190. Mrs. Margaret Kerr, Philadelphia, Pa.
191. Mrs. Rebecca W. Rubencame (In Memoriam) By her husband.
192. Mrs. Joseph Georzinger. Philadelphia, Pa. By her husband.
193. Mrs. E. M. Millen, Philadelphia, Pa. By her husband and children.
194. Mrs. Elizabeth Martin Davis Philadelphia, Pa., By her daughter, Mrs. Stevenson.
195. Mrs. Sara E. Hanna, Philadelphia, Pa. By her sister, Miss A A. Milligan.
196. Miss A. C. Eaton, Philadelphia, Pa., By her sister, Mrs. Wm. Graham.
197. Miss Leila M. Anderson, Philadelphia, Pa., By Miss J. Poole.
198. Mrs. David Meneely, Philadelphia, Pa.
199. Mrs Isabel Smith, Philadelphia, Pa.
200. Mrs. Harry Lowry, Indiana, Pa., By her daughters, Esther and Amanda Lowry.
201. Mrs. Jennie R. Henderson, Indiana, Pa., By Mr. and Mrs. W. H. Frank
202. Mrs. Myra Hamilton, Home, Pa.
203. Winona Steele, Blairsville, Pa.
204. Mrs. Robert Caldwell, Homer City, Pa. By her daughters.
205. Mrs. Sarah Miller, Creekside, Pa.
206. Cora Stewart, Plumville, Pa.
207. Ella Junk, Vanderbilt, Pa.
208. Mrs. John W. Fuehrer, Connellsville, Pa. By her. daughters.
209. Mrs. A. H. Long, Connellsville, Pa. By her husband.
210. Mrs. D. C. Houston, Murrysville, Pa. By a friend.
211. Mrs. Charles W. Thompson, Murry ville, Pa., By a friend.
212. Nancy Hall (In Memoriam) By h sister.

213. Sarah A. McMains, Elizabeth, Pa. By Miss Emma Fergus.
214. Minnie Barker, Elizabeth, Pa. By a friend.
215. Florence Booth, Unity, Pa. By her mother.
216. Mrs. Martin Young, Unity, Pa. In memory of her late husband.
217. Mrs. J. W. Sharrow, McKeesport, Pa.
218. Mrs. John G. Logan, McKeesport, Pa.
219. Mrs. C. N. Shaw, McKeesport, Pa.
220. Mrs. Ruth A. O'Neil, McKeesport, Pa.
221. Mary Douglass, McKeesport, Pa.
222. Anna B. Caughey, Otto, Pa.
223. Mrs. Margaret J. Graham (In Memoriam) By Mr. and Mrs. R. F. Graham.
224. Mrs. Eliza E. Beswick, Buena Vista, Pa. By her husband.
225. Lillian McCune, McKeesport, Pa. By a friend.
226. Marlin Ross, McKeesport, Pa. By a friend.
227. Twila Roessing, McKeesport, Pa. By her parents.
228. Mrs. Ada Lottig Verner, McKeesport, Pa. By her parents.
229. Mrs. Frances Blair Fortune, Duquesne, Pa. By four members of the Missionary Society.
230. Mrs. Nora Santimyer, Johnston, Versailles, Pa. By Miss Ruth I. Brisbine.
231. Grace Fulton, McKeesport, Pa. By Miss Ruth I. Brisbine.
232. Mrs. Andrew Lindsay, Braddock, Pa. By her husband.
233. Mrs. James Anderson, Braddock, Pa. By a friend.
234. Jessie B. Sturgeon, Greensburg, Pa.
235. Mrs. Robert J. Porter, Greensburg, Pa.
236. Mrs. E. B. McColly, Greensburg, Pa. By her husband.
237. Mrs. Rose Mary Blackburn, Greensburg, Pa. By her husband.
238. Mrs. J. K. Allison, Greensburg Pa. By her daughter.
239. Norma M. Nevin, Elizabeth, Pa. By her parents.
240. Mrs. James Gordon Nevin, Elizabeth, Pa. By the Nevin sisters.
241. Mrs. Archie Brown, Glassport, Pa. By her daughters Sarah and Margaret.
242. Mrs. Samuel J. Shaw (In Memoriam) By her husband.
243. Mrs. J. W. McCallen.
244. Mrs. J. Don McEwen, Youngstown, Ohio. By Mrs. W. P. Wiegering.
245. Mrs. B. B. Thompson, Slippery Rock, Pa. By Mr. and Mrs. Ralph Harding.
246. Miss Minnie Watson Bellevue, Pa. By her parents.
247. Mrs. W. Y. English, Pittsburgh, Pa.
248. Mrs. James R. Simpson, Pittsburgh, Pa. By a friend.
249. Mrs. A. D. Millar, Pittsburgh, Pa. In memory of her daughters Janet and Edith, by the Misses Lyle.
250. Mrs. Minnie P. Goodall, Avalon, Pa. By a friend.
251. Mrs. A. L. Donaldson, Pittsburgh, Pa. By a friend.
252. Mrs. Arthur M. Harrison, Pittsburgh, Pa. By a friend.
253. Annie F. Given, Indiana, Pa. By her sister.
254. Mrs. Sadie Herd, Pittsburgh, Pa. By Miss. Mary L. McCance.
255. Mrs. Paul M. Moore (In Memoriam) By her sister, Mrs. O. H. Milligan.
256. Mrs. M. G. Service, Bellevue, Pa. By a friend.
257. Mrs. C. B. Fouts, Pittsburgh, Pa. By a friend.
258. Mrs. Frank L. Black, Bellevue, Pa. By a friend.
259. Mrs. Julius Meess (In Memoriam) By her daughter, Mrs. Wm. Johnson.
260. Mrs. Harry Fogel, By S. Ella Barr.
261. Mrs. John Daugherty, Pittsburgh, Pa.
262. Mrs. Sarah Maple, Pittsburgh, Pa.
263. Mrs. Anna Rowbottom, Pittsburgh, Pa.
264. Mrs. Margaret Waugh, Pittsburgh, Pa.
265. Mrs. Eva Egbert (In Memoriam) By the W. M. S. of 6th Church, N. S., Pittsburgh, Pa.
266. Mrs. Marie Smith Dickey, Pittsburgh, Pa.
267. Helen French, Pittsburgh, Pa.
268. Mrs. Anna Highton Gadd, Bellevue, Pa.
269. Margaret Kellerman, Pittsburgh, Pa.
270. Mrs. Bess McFerron Klicker, Avalon, Pa.
271. Nader Macher, Pittsburgh, Pa.
272. May Mirtz, Pittsburgh, Pa.
273. Isabel Parke, Pittsburgh, Pa.

(To be continued)

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

GREETINGS TO ONE AND ALL

Another year of Youth—
It abides in the heart,
Another year of Worth—
And for whom and what?
Another year of Mercy—
To those have it not.
Another year of Service—
Shall it be small or great?

What shall this bright New Year
Roll up to our account?
It all depends on you and me
To what our faith doth mount.
As we began, so we close,—

Greetings to every one—and best wishes for a Happy and useful New Year.

Cordially,
Ida B. Little

YOUNG WOMEN'S SPECIAL

How can you learn more about it? By reading. Several numbers of the 1924 Magazine contain one or more articles relating to some part of this work. Occasionally you may find some reference to it in the Christian Herald missionary letters. If you see Miss Emma Dean Anderson, ply her with questions in order to know Pasrur G. B. S. from its very beginning. Be watchful and you will be surprised how many items of interest you may store away for future use.

The financial report for December 1st as regarded Young Women's Special was $1,285,—thirty-four dollars less than December 1, 1923 and two hundred and seventeen dollars less than December 1, 1922. We have more obligations. We have more Societies. We have a larger membership. Should the return be proportionate?

NEW YOUNG WOMEN'S SOCIETIES

Butler Presbyterial—Eau Claire Young Women's Missionary Society,—12 members. Pres. Mrs. Francis Salagiver.

Arkansas Valley Presbyterial—Viola Ella Barnes Mission Circle.

Oklahoma Presbyterial—Roosevelt Young Women's Missionary Society—12 members.

Monongahela Presbyterial—Mt Lebanon Kings Daughters—25 members. Pres. Miss Phyllis Gilfillan, 964 McNeilly Ave., Pittsburgh, Pa.

Mt. Lebanon McCown Circle—25 members. Pres. Miss Esther Beach, 924 Washington Rd. Pittsburgh, Pa.

Note.—Do you have a new organization in your Church? If so, have you given the facts to the Young Women's Secretary of your presbyterial? "What facts" do you say? Well, the name of your society, the number of charter members and the name and address of your president. Perhaps you have already sent in the facts. Did you ask the young women's secretary to forward the facts to the general secretary for publication in the Young Women's Department of the Magazine? You may be wondering why you have seen no notice of your new organization. The editor of the Magazine kindly publishes in the Young Women's Department what is sent to her. Kindly see that your new society makes its bow to the readers of the Magazine. Do not delay action.

THE OVER-WORKED MEMBER

Just who is that heavily burdened personage, the over-worked member? You may say it is Miss A. for is she not employed six days of the week as private secretary to the great magnate hence must overdo to be a faithful member of her missionary society? No.

Well, then, it is Miss B. who teaches school five days in the week and because of her night work, monthly examinations papers and report cards is receiving the "straw that breaks the back" when she performs her duty to the missionary society? No.

Surely it must be young Mrs. C,—we do have some mesdames on the membership rolls of societies, who, with the care of her house and two small children and being a worthy member of her missionary society, must be on the verge of a nervous breakdown? No.

Who can it be? It must be the teen age girl who is so busy with her high school studies or the college girl who is working for her degree, but who finds time to do her share in her respective society; surely she is overworked? No.

It must be the president or other officer or some committee member who does conscientious work and adds her helpfulness? No, her official position does not thus overwork her.

Who else is there connected with the missionary society who is the overworked person in mind? Here she is. The one or one of the very few ever called on to lead in prayer. She is called on because she will respond. Many very able ones may be disregarded, not intentionally, but because it is easier to deal with a certainty than an uncertainty.

Many people however are glib of speech, silver tongued orators until asked to lead in prayer when they suddenly become dumb, tongued-tied, stutters or plain speechless. If we practiced praying aloud as much as we do talking aloud, would there not be more ability to express ourselves in audible public petition?

A young woman, an only child, discovered her inability to pray in public. One day when home alone she locked herself in her room and practiced praying aloud. She said her voice frightened her at first, but she became accustomed to it and thereafter could take part in public prayer.

It is not fair to Miss E., Miss D. and Miss F. to call upon them to the exclusion of others. It is not fair that all the others be thus discriminated against for it appears that they lack devotion and ability when they may possess both in good degree. Look over your assembled membership. Discover those who are being constantly worked. Then note the large number you have studiously passed by. No doubt there are many societies that need to correct this habit that is not good, that of overworking a few to the detrement of the many who should have the chance of self development and opportunity to lead the others to the throne of grace.

Let each member accept her share of responsibility and receive the blessing from having done her part. It may seem impossible at first and in ones own strength it is, but "even if we cannot do it, God can" give strength. Get an active, praying society and strength will be there.

Relieve the "overworked" ones. Cultivate your field. Produce a harvest of those who will pray, not only for self, but for the many who are, humanly speaking, dependent on your petitions. Be intercessors in public as in private.

Ida B. Little.

THE NEW YEAR

"Ye shall henceforth return no more that way" Deut. 17-16

It is a very common thing to hear people complaining that they do not have talent or ability to do certain things in Church work. Some do not have the means to give as liberally as they would like, while others say they do not have the time.

God has been very good to us for He has given each one of us time, He has made no distinction, for rich and poor, young or old, educated and un-educated share alike.

The old year is gone. For some it has been one of sorrow and dissappointment while for others it has been a year filled with joy and happiness. Whatever our lot has been we know it has been for our good.

The New Year will be just what we make it. Let us not mar it by remembering the failures and disappointments but may we like Paul. "Forgetting those things which are behind and reaching forth to those things which are before."

To make this year the best year we have ever had we must do our part well. We must be faithful in all things, remembering we are God's Stewards. We must also be better ourselves. We ought to be better Christians this year than we were last year. If not there is something wrong. We ought to be willing to go a little further in helping others.

God is expecting much from us this year. We can accomplish much if we will only let Him use us.

Let us remember we pass this way but once and let us not neglect the opportunities, but make the most of them as they come to us.

Let us make good use of the time God has given us, and the world will be a little better because we have passed through it.

Miss Mae Nold
Struthers, Ohio

MISSIONS IN EGYPT.

1. THE MAP GIRL.
   Tell us how to go to Egypt, then on our Missionary Map point out each mission station as it is mentioned during the meeting. (The Map Girl by using the Prayer Cycle in preparing for her part may be able to locate places quickly.
2. THE HISTORY GIRL.
   Tell us of the forms of government in Egypt in Bible times, when our Church started missions there, and today.
3. The two principal forms of religion in Egypt are the Mohammedan and Coptic. Tell us something of the Mohammedan religion.
4. Explain to us what the Coptic religion is.
5. Recount to us the interesting story of how the United Presbyterian Church came to establish missionary work in Egypt.
6. What is the size of Egypt and her population?
7. How long until there were converts to Christianity under the preaching of our missionaries, and how many Christians are there in Egypt now?
8. Are all our mission workers American?
9. How many United Presbyterian Churches, Sabbath Schools and Missionary Societies are there in Egypt?
10. Tell us something of the mission schools in Egypt.
11. Who are Bible Women? Describe their work.
12. Relate some of the accomplishments of Miss Anna Y. Thompson.
13. What is the "Ibis"? The "Delta Car"? Tell something of the work accomplished through these missionary helpers.

Mrs. James C. Lewis,
West Alexander, Pa.

Note--Would a plan like this be good for your society? If for a teen age group, the leaders might help find the answers. If for and older group it would not be necessary. Each person might be provided with a list of questions. At the next meeting you might "spell down" or divide on sides, just as it suits you. The person who answers the most questions in a satisfactory manner or the side able to answer the most questions in an intelligent manner would be victor.

The first month in the year! Have you made a good start in your year's work? With four months gone since the summer vacation, you should be well established.

THE SHIP—"THE L. M. B."
Lois M. Buchanan
1923-1924

By Lena Clark

In the month of April,
In the year one, nine, two, three,
We planned to make a voyage,
On the ship, the L. M. B.;
But before we made a tour
Of all the foreign nations,
We thought we'd make a visit
To our Home Mission Stations.

On the Indian Reservation,
At the Tama, Iowa, station,
We found the Smiths as busy as could be;
For the Indian without training
Needs very much restraining,
And the missionaries' work is hard, indeed.

Then on into the southland,
Our party took its way,
To visit with the Freedmen,
And make a little stay;
And there we found Miss Campbell,
With her smile and snow white curls,
Who took us through the building
Of the Boarding School for Girls.
And we left a little present,
Of a purse of money, too,
To spend for things they needed
In the work they have to do.

Our trip down to Kentucky,
Was most interesting, I'm sure,
As we veiewed those rocky hillsides,
And the cabins quaint and poor;
And the work of Dr. Mitchell
Was a marvel in our sight,
As she labored, loved and ministered,
Among the Mountain Whites.

And so the time slipped quickly past
Until we found ourselves at last
On the shores of the deep blue sea,
All ready for our voyage,
On the ship, the L. M. B.;
The crew were surely jolly,
They numbered forty-two,
And there were other passengers,
And also cargo, too.

The voyage was a huge success,
For both passengers and crew;
And we landed first at Cairo,
As we had planned to do;
And there we saw the suffering
Of the children large and small,
Who had not heard of Jesus,
Who died to save us all.
But we had a lovely visit,
And a friendly chat or two,
With Ella Barnes from Monmouth,
And Howard Buchanan's, too.

We journeyed on into Sudan,
Thus carrying out our one big plan,
Of learning the greatest needs
Of missions in the foreign lands;
And there we saw the mothers,
In their filth and superstition,
How they lived a life of darkness,
Without the Christian religion.

Then we set sail for India,
Which seemed to good to be true,
That we should see our Lois,
And visit with her, too;
And how the message pleased her
When she found out that we came
To tell her she belonged to us,
The Ship that bears her name.
And we also saw Miss Campbell
And she told us how God planned
That she should help Prohibition
To reign throughout the land.

But off the coast of India
We struck a gale one night,
And, oh. the strain was terrible,
And all grew pale with fright:
But when we sent our S. O. S.
For help to come in our distress,
The Ship, the "Rusty Williams",
Was first to come to us.
The Coast Guards, "Rhea" and "Nesbit"
Came also in our plight,
Ere we were safe in harbor,
And anchored for the night.

Then on to Abyssinia,
Our Mission Field quite new
We found the Lambies working
And Bruce Buchanan's, too.
And, oh, the human wreckage,
The sorrow and the sin,
We found in every country,
Where Christ had not come in;
And everywhere we visited,
We found it sad, but true,
The burdens were so heavy,
And the workers were so few.

So on our homeward journey,
We planned to do lots more
To bring about Christ's Kingdom
In the year one, nine, two, four;
And throughout all our journey,
Both on land and on sea,
As we sailed those mighty waters,
On the Ship, the L. M. B.;
Our trip was made more pleasant,
And the crew were doubly blest;
Because Jesus Christ, our SAVIOUR,
Was our honored Guest.

Lois M. Buchanan Mission Circle
9th Avenue Church, Monmouth, Ill.

R. S.—The Missionaries' whose names are found in the poem were from Monmouth or, at least, from Monmouth College. Many of our readers may be personally acquainted with Mary J. Campbell, the Nesbitt's of India, Dr. Mitchell of Frenchburg and the others mentioned. Have you something original to offer the Department? It craves your interest expressed in deeds.

Editor Young Women's Department

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Miss Helen Ferrier arrived from Egypt December fifteenth. Her sister, Mrs. Moore, of Fort Collins Colorado, met her in New York. They came by way of Pittsburgh and were here in time to take part in the Tuesday morning Prayer Meeting. All were glad to see her and to hear her short address. She had spent several months in India, visiting her sister, Mrs. Merriam, and enjoyed meeting the missionaries of that country and attending the Sialkot Convention and Annual Meeting.

All the missionaries who sailed this autumn have, in answer to prayer, reached their destination in safety.

Dr. White and her niece, Miss Florence Jones and Dr. and Mrs. Chambers, all of India, expect to leave that country for America sometime during January, 1925. We regret to state that all are coming a little in advance of furlough on account of ill health.

One of the interesting events at the recent annual meeting in India was the celebrating of Dr. Scott's fiftieth anniversary as a missionary. The little children of the missionary family made garlands of jasmine. When Dr. Scott was called to the platform they advanced one by one and hung their garland of flowers around his neck, then one of them presented him with a beautiful cane, reciting an original piece that had been written for the occasion. To say that the Doctor was well pleased, is but faintly to express his emotions. The missionaries present then decorated him with ribbons, upon which were fastened three hundred rupees, the gift of his missionary associates. I think he is the first one to be able to celebrate his fiftieth anniversary in India. We are all glad that the Lord has spared him so long and pray that he may have many more years of active service.

Next in order was to present Miss Josephine White with a bouquet of white roses. They happened to be made of paper, paper rupees, forty in all, made into a bouquet of roses by Kate Hill and given to Miss White to celebrate her fortieth anniversary as a missionary.

(A rupee is $\frac{1}{3}$ of a dollar)

Being the twenty-third of October, it happened to be Mary A. Lawrence's birthday, so she was next called to the platform and presented with the service pin which the Women's Board gives each of its missionaries when they have served for three decades.

Next in order Miss Ella Gordon was called to the platform, she too having completed the same term of service, and was consequently decorated with the same kind of a service pin. It is an original design of which the Women's Board possesses the die, and no one can buy it, no matter what they can offer for it, so that anyone seen wearing one of these pins announces to all beholders that she has served at least thirty years as a missionary in a foreign land.

Dr. Scott also conducted the communion service, which is always held at the annual meeting, at which time Mr. and Mrs. Mercer's little daughter and Mr. and Mrs. Crowe's little son made public confession of their faith in Christ and were received into the Church.

Reports say that the annual meeting was unusually fine, the devotional spirit being very strong, and the presence of God felt.

ESTIMATES

Estimates required for the work for the year beginning January, 1925, have been received from India, Egypt, the Sudan and Abyssinia. They will be presented to the Board at its January meeting. We are all praying that the Board may be led to decide according to the will of God. We know that none of our Missions ask for money, unless they believe it is urgently needed, but the Board is beset with an unsurmoutable difficulty. The New World Movement has made possible the erection of quite a number of buildings in India, and Egypt. These buildings will need to be maintained. The Sudan has not yet asked for any New World money. In Abyssinia the wonderful George Memorial Hospital has been undertaken.

It had no part in the New World Movement, not being dreamed of when the survey was made. and neither has one dollar of regular contribution been given to it. Nevertheless, it is wonderful how much money the Lord has sent. As you know, Mr. George has already given seventy thousand dollars, but almost one hundred thousand dollars has been expended, as we are now sending out a good deal of equipment. It must be maintained and operated, therefore the Board, at this writing, feels it cannot give any advances whatever in estimates for this year, until the Lord shows us that the regular contributions will be sufficient to operate the buildings and institutions we have, at present rates. We feel this would be a disappointment to many, but as we vowed more than forty years ago, never to borrow a dollar and never report a debt, we dare not do otherwise.

Will you all pray for divine wisdom to be given to the Boards that have to consider estimates and budgets for the coming year, and also that He will incline the hearts of His people to contribute to His work so liberally that no curtailment or retrenchment will be necessary?

We pray that every reader of the Magazine may have the most blessed New Year of their lives, because most filled with love for the Master and service for those for whom He died.

We pray that there may be a renewed and wonderful outpouring of the Spirit upon every member of our Church, that family altars and tithe payers may be increased, that the young people may be led to seriously consider life service, and that the entire Church may live closer to the Master than ever before.

We pray that the New World Movement may be blessed, and that all who made pledges may be enabled by our heavenly Father to meet them, feeling that their vows were made to God and not unto man.

Pray that the membership of the Women's General Missionary Society may continue to be increased until every woman, younger and older, whose name is on the roll of the congregation, may have her name on the roll of some one of the organizations under the control of the Women's General Missionary Society.

Pray for a blessing upon the Thank-Offering, which will be in the hands of our Treasurer by this time, that it may go just where the Master wants it to go and do the work that He has planned for it to do.

Pray for the work of the Church at home and abroad. that every Board may be able to plan for enlarged work this year and all close the year without reporting a debt to the General Assembly.

Pray for a blessing upon the widows and the fatherless, Mrs. Kruidenier, of Egypt, and her family and Mrs. C. B. Guthrie, of the Sudan, and her family. that they may be sustained by the Comforter, Himself, in the great sorrow which follows the going home of husband and father.

Mrs. J. Howard Maxwell, our Parsonage Secretary, has not been well for a good many months. She is now in the "Overlook," New Wilmington, Pa. Let us all pray that in the Lord's good time she may be restored to normal health and be able to take her place once more among us.

Miss Ruth Work writes of continued improvement in the condition of her foot.

Miss Mabel Stewart, of New Wilmington, Pa., also writes of a rapid improvement in health, as the result of the thyroid operation.

For this and all other mercies let us be thankful to the Father of all mercies and use the health and strength that we have, under His direction, for the upbuilding of the Kingdom.

The greatest event in foreign news for January, 1925 is the Foreign Missions Conference of North America to be held in the new Auditorium in Washington, D. C., January 28 to February 2, inclusive. Our Church is allowed to send one hundred and eight delegates. Every body is expected to pay their own expenses. The credential fee is six dollars. The United Presbyterian Headquarters will be at Hotel Harrington, 11th and "E" St., Washington, D. C.

Pray that the presence and power of the Spirit may be felt during all the sessions of this convention and that the Christian acquaintances and fellowship may be helpful to all who are there. Between five and six thousand delegates are expected.

A full report of the convention with the names of the delegates will be printed in a future number of the Magazine. The members of the Women's Board are planning to go, but desire it to be distinctly understood that not one penny of money belonging to the treasury of the Women's Missionary Society, either contingent fund of missionary fund is to be used for this purpose.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

SUPPLIES FOR MISSION STUDY CLASSES, 1924-1925.

Foreign

Ming Kwong, The City of Morning Light, For Women's and Young Women's Missionary Societies. Price, cloth, 75c; paper 50c.

How to use "Ming Kwong." Price, 15c.

Chinese Lanterns For Boys and Girls. In paper only, 50c.

How to Use "Chinese Lanterns." Price, 15c.

Chinese Home Cut Out—Handwork to be used in connection with above. Contains layout of a mission station and village and details of a typical Chinese house. Heavy paper, 50c.

Picture Sheets:—
- Chinese Boys and Girls; 25c.
- Chinese Snapshots; 25c.

Home

Adventures in Brotherhood. For Women's and Young Women's Missionary Societies, Price cloth, 75c; paper, 50c.

Suggestions to Leaders of "Adventures in Brotherhood." price, 15c

Of One Blood. For mixed groups and those desiring a more intensive study of the race problems. Cloth,75c; paper, 50c.

Suggestions to Leaders. "Of One Blood," Price, 15c

The Land of All Nations. For intermediates. Price, 50c.

Suggestions to Leaders of "The Land of All Nations." Price, 15c.

Better Americans, Number One. Price, 60c.

Better Americans, Number Two. Price, 75c. In ordering, kindly indicate No. 1 or No. 2. Otherwise No. 2 will be sent.

Playing Together Picture Stories.—A set of six large pamphlets containing a story to accompany each picture. Price 50c.

Picture Sheets:—
- The Eskimos, 25c.
- Negro Neighbors, 25c.
- The Italians, 25c.
- Orientals in the United States, 25c.

Books:—
- Prayer Cycle, 10c each; $1.00 per dozen.
- Women and Stewardship, 25c each.
- Saving America, 25c each.
- The Land of Saddle-Bags. A study of The Mountain People. $1.50 each

Junior Pins—35c each; $3.50 per dozen.

W. G. M. S. Pins—50c each.

New Supplies

We are offering a new leaflet "Boisterous Waves," written by Miss E. Josephine Martin of our Mission in India, at three cents each. We also are offering a set of Chinese (8 in set) postal cards for fifteen cents.

"The Haystack Prayer Meeting," 3c each.

The following biographical sketches have been added to our list of leaflets:
- "Hans Egede." 4c each
- "Captain Allen Gardiner," 2c each.
- "Ion Keith-Falconer," 2c each.
- "William Carey," 2c each.
- "Adoniran Judson," 2c each.
- "Robert Morrison," 2c each.
- "Henry Martin," 2c each.
- "John G. Patton," 2c each.
- "Joseph Hardy Neesima," 2c each.
- "Alexander Mackay," 2c each.
- "Moffat and Livingstone," 2c each.

Prayer Cycles

The 1925 Prayer Cycles are ready for distribution. New maps of the mission fields are included in this year's issue. Will you help us place at least one Prayer Cycle in every United Presbyterian home, that throughout the Church we may be offering united prayer for our missionaries and their work.

Day of Prayer

The annual interdenominational Day of Prayer for Missions is called for Friday, February 27, 1925. The program "Even as Thou Wilt," is priced at two cents each, or $1.50 per hundred. Order the "Call to Prayer," and the program from our department. Early orders will be appreciated.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Reports have been received from all our workers, and all are busy preparing for Christmas entertainments.

Miss Elizabeth McMillan, missionary in Oklahoma Presbytery, spent two months with the congregation at Roosevelt, Okla. Oklahoma Presbyterial met at Roosevelt. Weather fine and attendance good. A splendid meeting. Eleven young girls gave the Pageant "The World for Christ", and the second night of the Presbyterial the Juniors gave the Pageant "The Missionary Dollar. A Young Women's society was organized with ten charter members. Three united with the Church on profession of faith and three Juniors will be received into the Church soon.

Mrs. E. C. Little, Missionary to the Italians in Los Angeles, Calif., writes "The epidemic of bubonic plague that threatened the foreign section of our city, affected us the first half of the month. We had no cases but were near enough to the quarentined district to make many afraid to come. It was stamped out promptly and last Sabbath we had 62 in Sabbath School. Five new ones who became interested through the Daily Vacation Bible School.

Our Thanksgiving service was a union of all the Italian Protestant Churches in the city, and was held in our Church. About sixty were present. The children sang. Our young people had a special number. The proclamation was read, testimonies of God's goodness through the year were given, and a sermon by Rev. Re of the Baptist mission. It was a fine service and ten dollars was contributed to the Waldensian Society.

We doubled our Thank Offering again this year, and are all so happy. It is fifty-two dollars and includes four Junior Life members. The first we have had. Mrs. Dean, our presbyterial Thank Offering Secretary gave us a little talk, and the children sang "Come into His Courts". Our women made fifteen garments to complete a layette for one of our needy members. We are now beginning a Mission Study Book in our society. We have bought a second hand range and will have one woman demonstrate her "best dish," in cooking, while the others sew. Cooking lessons in disguise you see. Our C. E. Society has had almost perfect attendance. We had fifteen at the Presbyterial banquet and rally, and had our own yell. Three have read the four Gospels through and I gave them copies of "Daily Food". We aim to each read the New Testament through this year. It has been a busy month for "talks". On November 16th., Rev. Hanna conducted our services and looked over the work and I gave their Thank Offering address. Then Culver City,(Long Beach, and Santa Ana have each had meetings on Italian work and asked the Italian Missionary to talk. Riverside sent a box of used clothing for children that was much appreciated. We are now beginning our Christmas program and the days will be full of hard work and still the joy will be greater for so many will be made happy. Twenty seven were present in our primary department yesterday. We are so happy in His work."

A Women's Missionary Society just organized at Ezel Ky., gave a Thank-Offering of $40.00. The King's Daughters $10.00 and the Juniors $10.00.

Miss Olive Hunting, teacher of the 8th grade at Frenchburg, Ky., has had to resign for health reasons. Our own Mrs. Ray Shear is substituting until a teacher can be secured. Pray that the right one may soon be found.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

The contract for the new dormitory at Camden, Ala. was awarded to R. E. Powell, of Camden the lowest bidder. Work will be commenced as soon as the necessary papers are signed, and when the building is finished, an over crowded condition will be relieved and the work carried on in a more comfortable manner. There are 51 in the Boarding halls and some boys had to be turned away because of the lack of room.

Dr. Cotton of Henderson reports the largest enrollment in the grades he has had at this season of the year with a rather good class of students. School was dismissed for the Thanksgiving season on November 26th and he says—"These are days when we are trying to recount our blessings, but we find we cannot do so as there are too many of them." Second hand clothing—especially warm coats and cloaks would be much appreciated. Two boxes were received during the month for which they were most grateful.

The matron of the new Mary Clokey Porter dormitory at Miller's Ferry reports 34 girls housed in the building, who are proud of their new quarters and strive to keep their rooms neat and homelike. They do general cleaning every week, keeping their rooms in condition for inspection at any time. They all express their appreciation for the comfort of a modern heating system and thank God for putting into the minds and hearts of the good women of the missionary societies to think of them so generously.

Miss Rhea the superintendent of the Robinson Memorial Hospital reports one of her pupil nurses out on a case in Camden and the physician in charge says she is doing good work. The work we are doing along this line is far reaching—including not only service to the ones who come to us for treatment but help to the people of the community:—also training girls to be self-supporting and self-respecting.

Miss Elsie Mitchell—the new superintendent of the Knoxville Hospital reports 42 patients cared for during the period from Sept. 20 to Oct. 14. Fifteen of these were students. There were two major and two minor operations—all successful.

W. E. Williams of Townsville reports work in all departments "going well". They conducted a series of meetings at which there were 30 conversions, sixteen of these connected with our own congregation. A great spiritual awakening was noted throughout the entire community and the spirit of God seemed to be with them.

Two boxes and five parcel post packages were received from the Women's Missionary Society of New Concord, Ohio, and the Women's Missionary Society of McDonald, Pa.

Miss Smith the sewing teacher at Riceville says the people there are very appreciative of the work done along the industrial lines. The 6th and 7th grade pupils were allowed to prepare a plain meal much to their delight. The Juniors are working to raise their Thank-offering, Miss McKeldin and she are doing all they can to interest the older people as well as the children in Christian work that they might catch a brighter vision and be of service to their neighbors. Pray for these people and the workers. This has been a trying year for them. During the Summer and Fall, typhoid has been prevalent among the children, making conditions hard for the parents. The generosity of the good people who remembered them with clothing, was much appreciated and as Winter comes, the need will be great.

Mr. Wade of Prairie reports the boarding department nearly as large as last year—two or three boys were turned away because of lack of room. The outstanding needs here are a new small dormitory for boys, and water! There has been no rain for four months and they had to haul all the water used from the creek which is some distance away.

Three packages of clothing were received from College Springs Society for which they are grateful.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 326—350

326. Josh. 3:16; 2 Kings 2:8, 14
327. Neh. 13:23-25
328. 1 Sam. 18:4
329. Jer. 51:63
330. 1 Chron. 27:28
331. Zech. 1:8
332. 1 Sam. 15:14-23
333. Num. 12:1-8, 10
334. Neh. 1:11; 2:5
335. Neh. 2:13
336. 1 Kings 2:29-34; Neh. 6:10, 11
337. 2 Sam. 10:18, 19; 12:31
338. 2 Sam. 11:10-12
339. 2 Sam 12:1-10
340. 1 Sam. 15:14-23; 2 Sam. 12:7-12; 1 Kings 21:18-24
341. Neh. 4:23
342. 2 Sam. 12:16-23
343. 1 Sam. 28; 1 Kings 14
344. Judg. 4: 4, 5
345. Neh. 13:1, 2
346. 2 Sam. 14:21; 18:14
347. Ruth 1:16, 17; 2 Sam. 15: 21, 22
348. Ex. 12:23
349. Judg. 3:21
350. Judg. 6:19-21

QUESTIONS FOR JANUARY

351. Who lost five-sixth of a kingdom by taking bad advice?
352. Which was the lion tribe of Israel; the snake tribe; the wolf tribe; the ass tribe; the deer tribe?
353. What man was forbidden to pray to God under pain of death?
354. What man murdered another while saluting him?
355. Who won a wife by the slaughter two hundred men?
356. What octogenarian conquered three tribes of giants and won the mountain?
357. What passage from one of the prophets did Paul have in mind when he wrote "O death, where is thy sting? O grave, where is thy victory?"
358. What lame prince was tricked out of half his land by a lying servant?
359. Who first placed a money chest in a Church, and what was done with the money that was raised?
360. Who cut up a part of the Bible with a pen knife and burned it, and what became of him?
361. Who had fifty men run before them when they traveled?
362. What great family of Jews was teetotalers, and what blessing did it receive?
363. What dangerous journey was once made by ten cowards and two brave men?
364. Who is the first suicide mentioned in the Bible?
365. What celebrated building was erected without any noise?
366. What traitor raised a great pillar in his life time for a remembrance, whose grave was marked only by a heap of stones?
367. Who took a census which cost the lives of seventy thousand people?
368. What argument was settled by the strange and terrible death of one of the parties?
369. When did an un-named woman teach a king to be merciful?
370. When did the rejection of good advice cause the death both of him who gave it and of him who rejected it?
371. Who bought land and stored the deeds away in an eathern vessel, and why?
372. What dying man left a legacy of blood and revenge to his son?
373. Who said that a man would give all that he had for his life?
374. What king climbed a mountain barefoot; what king ate grass; what king was a farmer's son; what king was a shepherd boy; and what king was a son of a servant?
375. Who obtained an interview with a general by setting fire to the latter's field?

Treasurer's Report For July, August and September.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso Work			Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Albany	113.25																	113.25
Allegheny	723.00	357.00	187.00	154.00	50.00	30.00	40.00	5.00	107. 00					9.00	39.00	5.00		1706.00
Argyle			250.00															250.00
Arkansas Valley	5.00	82.00				2.00			1. 00						2.00	109.00		201.00
Beaver Valley	200.00	300.00	70.00		5.00			20.00							9.00	25.00		629.00
Big Spring	27.00		15.00	9.00	4.00	4.00			4. 00					3.00	3 00			66.00
Boston	8.00	200.00	9.00						5. 00					5.00				227.00
Butler	108.00	370.00	82.00	40.00	61.00	4.00		7.00	8. 00	6.00	41.00			20.00	7.00	10.00		764.00
Caledonia	15.00	149.00																164.00
Cedar Rapids	10.00	171.00	10.00	12.00												196.00		399.00
Chartiers	81.00	242.00	161.00	7.00	47.00	3.00	10.00	10.00	3. 00	6.00	10.00			2.00		69.00		651.00
Cleveland		250.00														50.00		300.00
College Springs	53.00	127.00		1.00	6.00		18.00		1. 00	7.66				1.00	3.00			217.66
Colorado	54.00	238.00	34.00	18.00	22.00	4.00	3.00		7. 00					1.00	1.00			382.00
Concordia	13.00		13.00		8.00										1.00			35.00
Conemaugh		179.00	11.00	7.00	7.00		3.00	70.00		3.00				6.00	5.00	1.00		292.00
Delaware	66.00	174.00	20.00	6.00	25.00			43.00		1.00								335.00
Des Moines	36.00	264.50	37.00	25.00	21.00	11.00	29.00	30.00	18. 00		2.00	2.00	2.00	8.00	5.00	12.00		502.50
Detroit	30.00		30.00															60.00
Frankfort		42.00	10.00	8.50	8.50													69.00
Garnett		92.00	10.00	3.00	7.00		5.00											117.00
Hudson	52.00	226.00	35.00		5.00		5.00											323.00
Idaho	12.00	12.00	7.00	2.00	5.00	2.00			4. 00		1.00			3.00		1.00		49.00
Indiana	34.00	210.00	5.00	1.00												4.00		254.00
Indnana Northern	7.00	5.00	12.00	7.00			4.00			2.00				7.00		18.00		62.00
Kansas Ciity	123.00	140.00	103.00	22.00	23.00	1.00	5.00		3. 00					16.00	2.00	19.90		457.90
Keokuk		100.00	7.00											7.00				114.00
Kiskiminetas	95.75	25.00	90.00															210.75
Los Angeles	37.00		37.00	13.00	60.00	12.00	3.00	38.00	23. 00					7.00	8.00			238.00
Mansfield	28.00	124.00	26.00	18.00	20.00	2.00										74.00		292.00
Mercer	47.00		20.00	20.00			26.00	19.00										132.00
Monmouth	76.50	233.00	17.00	6.00	6.00	1.00		35.00						1.25		380.00		755.75
Monongahela	482.00	2641.00	425.00	90.00	340.00	47.00		190.00	20. 00	75.00					25.00	196.00		4531.00
Muskingum	58.00	400.00	21.00	31.00	31.00	13.00		42.00	12. 00									608.00
Ohio First	51.00	300.00	30.00	6.00	4.00	3.00	6.00	15.00	3. 00						1.00			419.00
Oklahoma	15.00	15.00	15.00	5.00	20.00	2.00			2. 00						2.00			76.00
Omaha	16.00		16.00													150.00		182.00
Oregon	5.00	166.00	26.00	1.00	5.00		7.00								10.00			220.00
Pawnee	7.00		7.00	6.00	6.00	5.00										110.00		141.00
Philadelphia	43.00		30.00	12.00	37.00	2.00	6.00	10.00	27. 00	3.50				3.00	2.00			175.50
Rock Island	40.00		1.00	1.00	1.00	1.00		17.00	1. 00		1.00	1.00	1.00		1.00	6.70		72.70
San Francisco	37.00	65.00	20.00		17.00			5.00						2.00				146.00
Spokane	3.00							10.00	2. 00									15.00
Steubenville	10.00	116.75	12.00	16.00	16.00			45.00	5. 00	3.00	2.00	2.00	2.00	2.00				233.75
Texas	2.00	46.25	2.00	2.00		1.00												53.25

Westmoreland	27.00	155.00	56.00	23.00	46.00	47.00	10.00	48.00	11.00	7.00				5.00				435.00
Wheeling	50.00	123.00						16.00		3.00						5.00		197.00
Xenia	95.00	461.00	35.00	5.00	15.00				5.00									616.00
Cochranton Cong		100.00																100.00
Mr. and Mrs. J. A. Miller																1120.00		1120.00
North Bend Cong.		175.00																175.00
Rochester, N. Y. Cong. & B S		150.00																150.00
Sparata Cong.		200.00																200.00
Traer Cong.		150.00																150.00
2nd Ch., Wash., Ia.																150.00		150.00
Walton, N. Y. S. S.		100.00																100.00
Parsonage Repayments						5831.78												5831.78
Returned on Loans																	500.00	500.00
Annuities																	9000.00	9000.00
Legacies																	122.71	122.71
Investment Income																	9780.33	9780.33
Interest	193.24									669.00								862.82
N. W. M. Com.																44245.31		44245.31
Refunds	1155.00		18.26	90.89	14.79									32.89			3.50	1316.23
Emma and Janet Mabon	100.00																	100.00
Mr. & Mrs. J. O. Crawford	100.00																	100.00
Men of Ezel, Ky.			134.77															134.77
Mrs. G. H. Gilmore	165.00																	165.00
Alice Warden	50.00		50.00															100.00
Elizabeth Warden	50.00		50.00															100.00
A friend																100.00		100.00
A friend																100.00		100.00
A friend	1300.00																	1300.00
Y.PM.S. 2nd Ch., N.S. P'g'h	115 00																	115.00
W.M.S. 2nd Ch., N.S. P'g'h	100.00																	100.00
Mr. & Mrs. Geo. Moore	300.00																	300.00
Individuals, So. Classes etc.	275 50	80.00	5.00	5.00	11.85					2.00						10.00		389.35
TOTAL	6900.14	9756.50	2262.03	673.39	955.14	6028.78	180.00	675.00	272.00	788.76	57.00	5.00	5.00	138.14	128.00	47166.91	19406.54	95398.33

Mrs. J. B. Hill, Treasurer, 2531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

STUDY FOR THE MONTH

FEBRUARY

Text Book—MING KWONG

By Mary Ninde Gamewell

The Mighty God, even the Lord hath spoken, and called the earth, from the rising of the sun unto the going down of the same. Psalm 50-1

Chapter I. and II.—In the Land of the Shadow of Death.—Good Tidings.

(with additional material)

By Mrs. J. P. White, Cedarville, Ohio.

Scripture Lesson: Isaiah 55th Chapter.

Roll Call—A Chinese current event.

TOPICS FOR STUDY

1. China Yesterday and Today.
2. Two Pioneers—Morrison and Parker.
3. Rural China.
4. Christianity's gift to China.

Home Missions

ADVENTURES IN BROTHERHOOD

By Dorothy Giles.

Chapter I.—"E Pluribus Unum"

(with additional material)

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

Scripture Lesson—Psalm 37.

Roll Call—Nationalities in America.

TOPICS FOR STUDY

1. What is "Race".
2. Early Nationalities and their influence.
3. Present day Nationalities and their influence.
4. The language of friendliness.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

PARSONAGE REPORT FOR THE MONTH OF JULY, 1924.

Philadelphia, Pa.	$ 70.63
Assiut, Egypt	388.50
Stuttgart, Arkansas	60.00
Oklahoma City, Okla.	90.78
Indiana Harbor, Ind.	105.94
Baltimore, Md. N. Ave.	77.70
Toledo, Ohio, East	22.50
Hepburn, Iowa	58.85
Kenton, Ohio	75.33
Akron, Ohio, First	74.50
Cleveland, Ohio, Brooklyn	164.80
Savannah, Ohio	53.00
Montrose, Colo.	70.63
Ambridge, Pa. Economy	312.00
Youngstown, Ohio, Brownlee Woods	154.66
Sommerville, Ohio	249.75
Cincinnati, Ohio, First	40.00
Roberts, Idaho	27.75
Pittsburgh, Pa. Knoxville	70.63
Monessen, Pa.	80.04
Oskaloosa, Iowa	51.34
Cleveland, Ohio, Lakewood	141.25
Barstow Colony, California	41.63
Toledo,Ohio, East	23.55
Hutchinson, Kansas	83.25
Waterford, Pa.	106.00
Detroit, Mich., Military Ave.	80.04
Beaver, Pa., Four Mile	111.00
Grinnell, Iowa	55.50
Colorado Springs, Colo.	105.94
TOTAL	$3048.54

PARSONAGE REPORT FOR THE MONTH OF AUGUST, 1924.

Cleveland, Ohio, Second	$196.70
Los Angeles, Calif., Florence Ave.	112.13
Freeport, Pa.	188.44
Bellingham, Washington	60.00
Toledo, Ohio, First	166.50
Beaumont, Calif.	94.38
St. Louis, Mo., Third	94.17
Cincinnati, Ohio, First	40.00
Assiut, Egypt, (Last Payment)	442.01
Omaha, Nebr., South	46.00
East Liverpool, Ohio, Second	231.70
Ontario, Oregon	120.00
Woodville, Pa.	173.34
Cleveland, Ohio, Brooklyn	164.80
Toledo, Ohio, East	23.55
Chicago. Ill. Montrose Ave.	318.37
Montrose, Colo.	70.63
Spokane, Washington, Second	82.39
Cuyahoga Falls, Ohio	82.50
Granger, Washington	70.63
TOTAL	$2783.24

MISCELLANEOUS GIFTS FOR JULY, AUGUST AND SEPTEMBER.

King's Daughters' Class, Fowler, Calif.,	$ 6.50
Sarah B. Wallace	50.00
A friend of Missions	40.00
Sabbath School Class No. 9, Idaville	14.00
Mrs. Brandon's Sabbath School Class	25.00
Try Circle Class, Kansas City, Mo.	5.00
Dr. John A. Wilson	10.00
Mrs. Mary J. Hess	8.00
Ella Hess	7.00
Mrs. A. M. Pardee	50.00
Nina Chalmers	50.00
Sale of Exhibits	6.85
Lucile Harmon	75.00
Agnes P. Patterson	15.00
Women's Bible Class, Sewickley, Pa.	25.00
A friend	2.00
TOTAL	$ 389.35

FEBRUARY 27 DAY OF UNITED PRAYER FOR MISSIONS. ORDER LITERATURE FROM WOMENS BOARD. SEE LITERATURE PAGE 378.

SUPERSTITION

THE UNITED PRESBYTERIAN FOREIGN MISSIONS CONFERENCE, NEW WILMINGTON PA., AUGUST 2-5 1924

Here are the Missionaries Elect going to their fields in 1924. Also Missionaries home on furlough and Missionaries returning to their respective fields. Children of Missionaries, Members of Foreign and Women's Board. A splendid group of Christian Workers having no other purpose in life than **"THE GREAT COMMISSION."**